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God save our gracious Queen,
 Long live our noble Queen,
 God save the Queen,
 Send her victorious,
 Happy and glorious,
 Long to reign over us,
 God save the Queen.



THE DIAMOND JUBILEE.

Unique in history, probably long to remain so, is the Diamond Jubilee of a sovereign's reign. For sixty years, with deepening love and loyalty, have Britons sung their Queen. The singers come and go but song and Queen remain.

More wonderful than the length of that reign is the change and progress it has seen. When Victoria was crowned electricity and steam were young, and little tamed or trained. Now they light earth's pathway, carry her messages, drive her industries, do her work; bring multitudes over sea and land to keep glad Jubilee and flash its tidings back to distant homes.

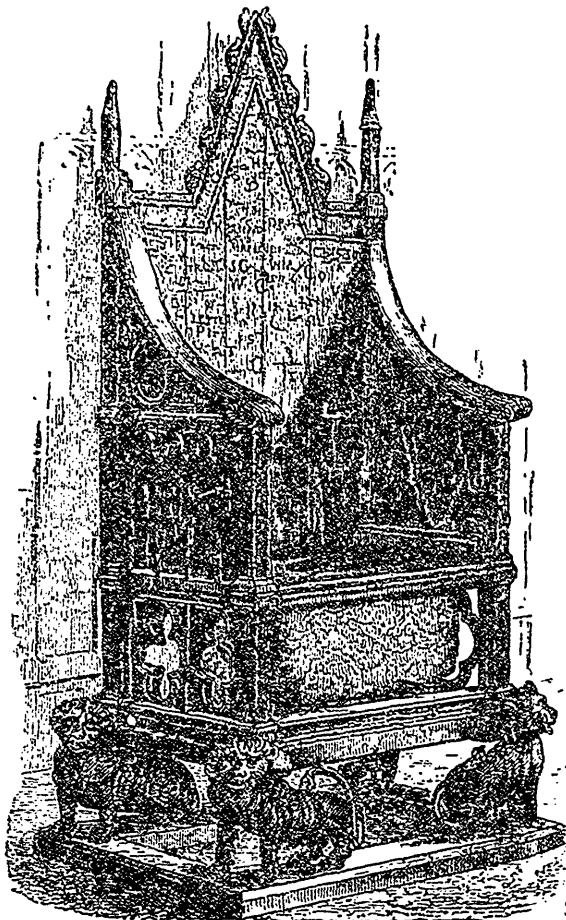
What progress in relief of human suffering! Then pain knew little ease. Without the surgeon's knife, was death, but with it agony. Now lulled, the sufferer sleeps, and wakes to life and health.

What progress in beneficence! Hospitals, Asylums, Homes of many kinds, welcome with comfort and care, the hungry, the sick, the friendless and helpless.

What progress in Christian activity! Multiplied agencies at home and abroad bring the Gospel to bear upon men's hearts and lives to save them from death and win them for God.

How much in many ways, this world has seen of the increase of righteousness and peace, and how great a part this people and their Queen have been permitted in bringing about such result.

May Sovereign and subject realize more fully that their vast Empire is but a means to an end; the incoming of a greater Kingdom, the enthronement of a mightier King; and may this Diamond Jubilee be but a mile-stone in His progress; a far off echo of that Gladder Jubilee when His Crowning Day is come.



THE CORONATION CHAIR.



Our Home Work.

THE "SCHEMES" EAST.

The accounts for the two years, ending 30 April, 1896-1897, are as follows:—

FOREIGN MISSIONS.

	1896.	1897.
Receipts..	\$25,233.23	\$28,008.70
Debt..	4,290.61	4,128.10

HOME MISSIONS.

Receipts..	\$12,803.90	\$15,094.69
Debt..	3,690.77	1,697.68

AUGMENTATION.

Receipts..	\$8,270.92	\$9,858.22
On Hand..	3,232.50	3,522.94

COLLEGE.

Receipts..	\$10,808.37	\$11,201.97
Debt..	1,044.46	1,064.79

BURSARY.

Receipts..	\$1,181.41	\$1,181.42
Debt..	522.08	219.70

AGED MINISTERS.

Receipts..	\$4,190.28	\$4,223.17
Debt..	157.88	
On Hand..		10.60

Total..	\$62,488.11	\$69,568.18
Increase for 1897..	\$7,080.07	

This is a good shewing. The Churches, the Women's Societies, and the Young People's Societies, did nobly. The last mentioned gave some \$1,200 special for the removal of the debt on the Home Mission Fund. The record of the year's work calls for gratitude to Him, who in a trying time, gave in so large a measure both the means and the "willing mind."

One curious fact in connection with the above statement, is that according to Dr. Morrison's acknowledgments in the Record, the increase was almost wholly during the first ten months of the year. The total receipts up to March 1st, being \$8,111 in advance of the corresponding date of the previous year; while during the remaining two months up to May 1st, there was practically no increase.

Another fact to be noted is that the increased work kept pace with the increased giving. Balances with the exceptions of Home Missions, are not very different from what they were at the beginning of the year.

SCHEMES OF THE CHURCH, WEST.

The 'ecclesiastical year ended 30 April. The books of the Agent were closed promptly that evening. So far as the finances of the various schemes are concerned, there is indeed reason for heartfelt gratitude to God for the large measure of success attained, notwithstanding the unexampled period of business depression throughout the country.

Rev. Dr. Warden reports the following Funds as having ended the year without debt:—Home Missions, Augmentation of Stipends, Widows and Orphans, Assembly Fund, French Evangelization, and Presbyterian College, Montreal. The year began with an indebtedness of \$6,576 on the Ordinary Fund of Knox College. This amount has been reduced to less than \$1,000.

The Foreign Mission debt has been reduced to \$10,000. The contributions for Foreign Missions West, this year have been \$25,000 in excess of those of any former year in the history of the Church, and this notwithstanding the fact that the receipts from legacies are much less than usual, and that about \$15,000 have been specially contributed towards the India Famine Fund.

The Aged and Infirm Ministers Fund is in debt nearly \$2,000. The Committee might have reduced the annuities so as to avoid this debt. They felt, however, that this would scarcely be just to the annuitants, and resolved to pay the higher rate, in the full confidence that the Church would come to their assistance, and provide the amount necessary. In this confidence we trust they will not be disappointed. Surely there is sympathy sufficient for these aged brethren, who so long have borne the burden and heat of the day, to secure a generous and prompt response to the Committee's appeal, so that when the Assembly meets they may be able to report that all liabilities have been met and the Fund freed from indebtedness.

The total contributions received during the year just ended for the schemes of the Church will be found to be considerably in excess of those of any preceding year.

Our responsibility as stewards of God's bounty is two-fold, (1) Our *means* are His. We are but stewards, and should use for Him, as He may prosper us, what He entrusts to us. (2) *We* are His. Our talent, skill, wisdom, are to be used so that what is given for Him shall yield the best results. It is wrong to give carelessly, as well as not to give at all.

PRESBYTERIAN COLLEGE, HALIFAX.

On April 28th, in St. Matthew's Church, Halifax, this College closed its best Session. Forty-six students had been in attendance, of whom fourteen graduated, the largest class in its history. Of these, twelve were University Graduates before entering the College, and five of them successfully passed the very severe B.D. examination, and in graduating took that degree. The Maritime Synod is justly proud (or rather thankful) on account of the prosperity of the College, and the grand class of men it is steadily turning out. The honorary degree of D.D. was conferred upon Rev. A. McLean of Hopewell.

QUEEN'S COLLEGE, KINGSTON.

On the same day, 28 April, that St. Matthew's Church, Halifax, saw the closing of our oldest prophet's school, its former pastor. Principal Grant, was engaged in a similar function for Queens; the latter being an unusually brilliant affair. The ceremonies of crowning with degrees the successful graduates of the year in the different departments leu the way, and in numbers and standing shewed a good year's work. In the conerring of honorary degrees the mission field was prominent, for the only two D.D.'s given, were to Rev. Robert Chambers, missionary in Armenia, and Rev. J. Fraser Campbell of India. The third honorary degree, LL.D., was well and worthily bestowed on Lady Ishbel Aberdeen.

SYNOD MEETINGS.

Our four Spring Synods have had their meetings. The Synod of Hamilton and London met in Paris, 26 April; the Synod of B.C. in New Westminster, 5 May. The Synod of Toronto and Kingston, in Lindsay, 10 May and the Synod of Montreal and Ottawa in Almonte, 11 May. Full reports of these meetings have been given by the press. The sessions of each extended over about three days, and in all were of deep interest.

While the Synods are not perhaps becoming of more importance in the Work of our Church, they are certainly a growing factor in its Life; inasmuch as they are in larger measure than formerly devoted to conference on the great and vital truths of religion. The Holy Spirit, and His work in various aspects of Church Life, receives perhaps more of attention than any other subject, and as "them that honor Me I will honor," is true here as elsewhere, may these Synods not expect and enjoy within their bounds a larger measure of His power. The Presbyteries and Assembly are more given to Work; and the Synod is needed to complete our System, not merely ecclesiastically but spiritually; the comparatively small amount of business allowing the members to give more attention to the great principles underlying that work.

INDIAN INDUSTRIAL SCHOOL.

Regina,

Dear Prof. Baird:—

On Sabbath last we had a very pleasant service, when the Sacrament of the Lord's Supper was observed. Ten of the children were baptized. Twelve older boys made profession of faith, and eieven of the girls-making twenty-three new members. As on a former occasion a number were urged to defer action for the present, but told that nevertheless they must live like Christians. We were greatly cheered by the solemnity and joyfulness of nearly fifty of our children gathered around the Table. All the members were present except some who were absent from the school.

Graham Hunting Hank from Rolling River during the Summer received an injury on the hand. The bones were broken. Scrofula set in and the sore refused to heal. We now fear the hand must be taken off.

Two of our boys have been working at the Barracks for some weeks. One evening last week, I am sorry to say, they obtained a bottle of whiskey and one of them was badly under its influence. Neither boy was a Church member. Both resigned their temperance pledges last night before the whole school.

And so the work goes on with its mixture of joys and sorrows.

Respectfully yours,

A. J. McLeod.

MINISTERS OBITUARIES.

We regret that the following obituaries, after being in type, were in some way, omitted from previous issues.

Rev. George Porteous was born in the Province of Quebec, in 1832. He studied at Queen's graduating in 1854. In 1860, he was settled at Wolfe Island. From this he accepted a call to Iroquois, and afterwards to Toledo, Ont., to Harrowsmith, and to L'Amable. In consequence of ill health, he resigned his charge of the latter field last autumn, and at Kingston, 26 January, at the age of sixty-five, passed to his rest.

Rev. John Mutch was born near Montrose, Scotland, 16 Dec., 1852. His parents came to Canada when he was a few months old and settled in the township of Egremont, Grey Co., Ont. He received his preparatory education in Hamilton Collegiate Institute and Toronto University, and took his Theological course in Knox College from which he graduated in 1883, and on September 25 of the same year he was ordained as first pastor of what is now Chalmers Church, Toronto, where he has labored with faithfulness and success for over thirteen years. Early last month, March, he was suddenly taken ill with appendicitis. An operation was performed but on the 13th, after a little more than a week's illness, he passed from suffering to Eternal Rest.

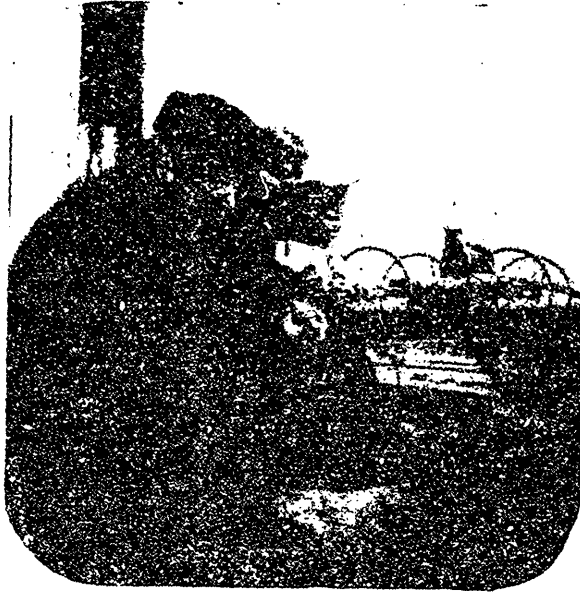
MISTAWASIS INDIAN RESERVE.

BY REV. A. W. LEWIS, B.D., WAWWIG, N.B.

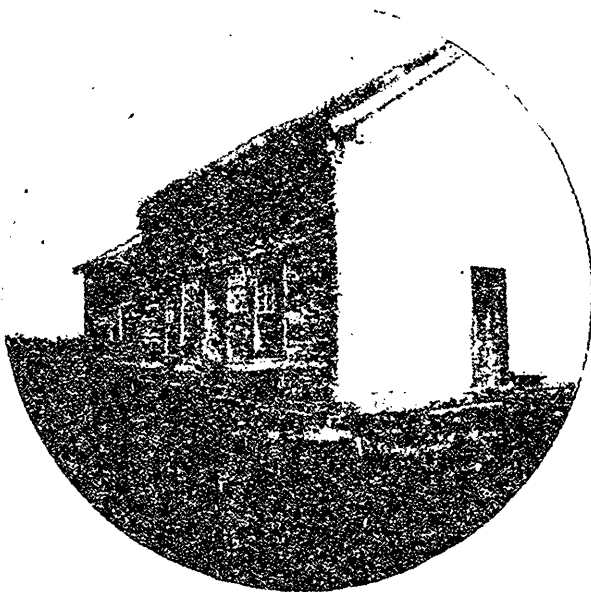
In 1866, Rev. James Nisbet of Oakville went to Prince Albert to labor in that vicinity among the Cree Indians. A number of these aborigines under their veteran chief afterwards settled on a Reservation in and about Snake Plain. The Reserve is still called after that chief, *Mistawasis*. It is a

rectangular block of fertile land six miles by twelve, about 45 miles due west from Prince Albert, a little town of historic interest on the south bank of the North Saskatchewan, 247 miles by rail north west from Regina.

When the Mistawasis band of Crees settled at Snake Plain, their chief was fortunate in securing the services of a Presbyterian missionary (partly of native blood)



Chief Mistawasis and his wife.



Mistawasis' House.

Rev. John McKay. He had from 1866 acted as interpreter to Mr. Nisbet, his brother-in-law. He continued his labor of love on the Reserve until his death in March, 1891. Mrs. McKay has since been living on her place near the Reserve, or with her daughters that are married in Prince Albert.

In August, 1891, Rev. F. O. Nichol, a graduate of Knox College, in April of that year, with his young wife, entered upon their

work at Mistawasis with great devotion and success. The work thus begun with much promise was checked by the sudden death by fever of Mrs. Nichol, in August, 1892. Almost heartbroken, Mr. Nichol resigned his charge and returned to Ontario. He is now the loved pastor of Albert's Church, Sarnia.

The writer while laboring in the Home Field at Schreiber, Ont., north of Lake Superior, received a communication from the



The Mission House, Mistawasis Reserve.



The Church, Mistawasis Reserve.

Foreign Mission Committee, Winnipeg, asking him to take the charge of mission work at Mistawasis Reserve. The proposal was a genuine surprise, but upon due consideration it was accepted. After a drive of 45 miles over the prairie's snow from Duck Lake, of Rebellion fame, Mrs. Lewis and I arrived at the Mission at 9.30 p.m., Jan. 2 1898, to find the house cold and dark and bare. Driven by an Indian, in the wilds of the West, the darkness made more dense by a howling storm, your missionaries rejoiced to find, near by, a hospitable white house, connected with the Government Agency.

The Mission House was log, plastered within and clapboarded without. The mud between the logs, had fallen out; and the fierce gales of the hill-top found little difficulty in scaling the walls. From midnight

Teacher's House, built by the people for Mr. McVicar.

When we arrived upon the scene the late Donald McVicar, B.A., of Manitoba College, a full-blooded Indian, was teacher and interpreter, of great ability and acceptance. In the following August, he left the Reserve, and the Committee were fortunate to obtain for teacher an estimable young lady, Miss Laura M. McIntosh. She is still engaged in this honorable and hopeful work.

The change of climate and of life undermined the health of Mrs. Lewis. She bravely clung to her post, hoping that when she became acclimatized she might rally; but in the summer of 1894, I was compelled to take her to the bracing air of her native Halifax. On our way East I handed in my resignation to the Committee, but offered to return and



The School House Mistawasis Reserve.

till 7 a.m. the thermometer in the dining room would fall from temperature to 30° or 35° below zero. This was warm compared with the kitchen.

The next summer I took off the clapboards, plastered between the logs, covered them with little willows for lathes, and "rough-cast" (plastered), the whole house, with a new porch over the front door. The sand banking was thrown away and earth substituted. Then the cellar was frost-proof, and the house as comfortable as could be expected in a land where the spirits of thermometers and people fall to 70° below.

The old barn in front of the house was torn down and a new one built behind a lovely poplar grove, north of the house. The Church is 140 yards south on the back of the same ridge. Below it is the School house; and below the Mission House is the

"hold the fort" till some one was found to take my place or until the next June. In May, 1895, I was relieved by Rev. W. S. Moore, who had previously been missionary at Lakesend.

Mr. and Mrs. Moore came to the field with the experience of years among the Indians. Soon after their arrival the Mission suffered great loss in the deaths of the noble Christian Chief, Mistawasis, and of Mrs. Dreaver, my right hand in work and in the Cree language. Mr. Badger, who is married to the daughter of Mistawasis, is now chief of the band and interpreter to Mr. Moore; and his daughter, married to a son of the late Rev. John McKay, is church organist.

I trust the accompanying illustrations from views taken with my kodak will prove of interest.

Waweig, N.B., March, 1897.

Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

CALLS.

From Gore and Kennetcook, N.S., to Mr. J. H. McIntosh.
 From Elmsdale and Nine Mile River, N.S., to Mr. J. P. McPhee.
 From Lower Stewiacke, N.S., to Mr. J. P. McPhee. Accepted.
 From Greyfriars Church, Port of Spain, Trinidad, to Dr. Wauquier. Accepted.
 From Campbell's Bay, etc., Otta. Pres., to Mr. Wm. Black.
 From Huntsville, Ont., to Mr. McVicar.
 From Knox Ch., Dutton, to Mr. James Stevens, of Tilverton.

ORDINATIONS AND INDUCTIONS.

Mr. Geo. F. Johnson, ordained at Dartmouth, N.S., 4 May, as missionary to Digby and Bay View.
 Mr. D. A. Frame, ordained and inducted as missionary at St. Matthews, Wallace, N.S., 6 May.
 Mr. J. H. Kirk, into, Linden, Wallace Pres., 5 May.
 Mr. E. W. Johnson, ordained and inducted as missionary at New Bandon, Miramichi Pres.
 Mr. D. M. Ramsay, intc, Knox Ch., Ottawa, 29 April.
 Mr. D. McVicar, into, Victoria Ch., Montreal.
 Mr. W. J. West, ordained and inducted at Bluevale and Eadie's, Maitland Pres., 20 April.
 Mr. J. H. Stewart, into, Riversdale Lun. Co., N.S.
 Mr. Morton, ordained at St. John, N.B., 26 May.
 Mr. Smith, to be ordained and inducted at Shediac, N.B., 3 June.
 Mr. G. F. Forbes, to be ordained and inducted at Riverside, N.B., 7 June.
 Mr. Archibald Alexander, to be ordained at Fredericton, N.B., 9 June.

RESIGNATIONS.

Mr. A. W. Herdman, of Pt. Elgin, N.B.
 Mr. Alexander Sutherland, of Knox Ch., Ripley, Ont., after 52 years in the ministry and in the 81st year of his age. Mr. J. L. Murray, of Kincardine, is interim Moderator.
 Mr. W. M. Haig, of Hyde Park, Ont.

Labrador claims two of our students. Mr. Forbes, who has completed his first year in the Presbyterian College, Halifax, goes to labor there for the summer, and Robert Grierson, B.D. and M.D., graduate of the Presbyterian College, Halifax, goes on a Medical and Evangelistic Mission. He will take charge of Dr. Grenfell's hospitals, during the summer.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, St. A., 2 June, 10.30 a.m.
2. Inverness, Whycomagh, 25 May, 11 a.m.
3. P.E.I., Charlotttn., Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 6 July, bi-mon.
5. Wallace.
6. Truro, Truro, 20 July, 11 a.m., bi-monthly.
7. Halifax, Hx., Chal.
8. Lun. and Shel.
9. St. John.
10. Miramichi, Newcastle, 30 June.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrke., St.And., 6 July, 8 p.m.
12. Montreal, Mont., Knox, 29 June, 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 3 August, 10 a.m.
15. Lan. Ren.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston, Napanee, 6 July, 2 p.m.
18. Peterboro, Peterboro, St.A., 6 July, 9 a.m.
19. Whitby, Bowmanville, St.P., 20 July, 10 a.m.
20. Lindsay, Cannington 29 June.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville.
23. Barrie.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen S., O. Sd., Knox, 29 June, 10 a.m.
26. Saugeen, Harriston, 13 July, 10 a.m.
27. Guelph.

Synod of Hamilton and London.

28. Hamilton.
29. Paris, Ingersoll, St. Pa., 13 July, 11 a.m.
30. London.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
22. Stratford, Strat., Knox, 13 July, 10.30 a.m.
33. Huron, Clinton, 13 July, 10.30 a.m.
34. Maitland, Wingham, 20 July, 11 a.m.
25. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia. St. And., 13 July, 11 a.m.

Synod of Manitoba and the North West.

37. Superior, Keewatin, 8 Sept., 2 p.m.
38. Win., Man. Coll., 2 Tu. July, bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la Pra., 7 July, 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

Synod of British Columbia.

46. Calgary, Iethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sep., 10.30 a.m.
49. Westminster, Vaner., St. A., 1 June, 2 p.m.
50. Victoria.

Our Foreign Missions.

Dr. Menzies of Honan, and Miss Davina Robb, who went to the Mission last autumn are to be married this month.

From a note by Dr. Annand, received as we go to press, more pupils have arrived for the New Hebrides Training School, making in all 44 students, besides the wives and children.

Rev. K. J. Grant, D.D., writing from Trinidad, says:—"We added three clear headed, well educated and much respected men to our session recently, and on Monday evening, we had our first meeting. We are all well just now. Work moves along encouragingly.

The native Church in Indore, Central India, has extended a call to Mr. Johory, a native preacher, who has been doing evangelistic work among them. The call is before the Presbytery of Indore, and is the first case in that mission of the settlement of an ordained native pastor.

Dr. Percy C. Leslie, of Montreal, has been appointed by the F. M. Committee, West, to the Foreign Field. His support is guaranteed, in addition to their ordinary giving, by Erskine Church, Montreal, of which he is a member. The congregation received individual guarantees from its members in the same way, and for the full amount, besides their ordinary giving.

Not many weeks since the F. M. Committee, West, realizing that a deficit of some \$30,000 was facing them, issued a special appeal. This was nobly responded to and the deficit reduced to less than \$10,000. But the Committee at its meeting, 20 May, instructed its Executive to prepare estimates for the coming year for \$30,000 less than the estimates of last year, and to report to the Committee at Winnipeg how far this reduction impairs the work. They have done this to equalize income and expenditure, to avoid debt on the one hand and on the other the necessity for special appeals.

Several applications were made to the F. M. Committee, West, at its recent meeting, that could not be granted for want of Funds: e. g. Mr. Swartout, who is laboring among the Indians on the Pacific Coast, asked for a building to cost about \$400, to serve as church, school, and dwelling. He is at present living in an Indian house. One who wished to go out as a missionary and who is approved, cannot be sent for want of Funds. It was agreed to state the case to the Church in hope that some congregation might undertake his support in addition to their ordinary giving.

At a recent meeting of our Honan Mission Presbytery, letters were read from Sir Claude MacDonald, H. B. M. Minister at Peking, setting forth the vigorous and successful action which had been taken by him for the suppression of the publication in Honan of the villainous anti-missionary pamphlet, "The Death-blow to Corrupt Doctrine."

**WOMEN'S F. M. S., WEST;
MRS. EWART'S DEATH.**

Year by year in growing numbers and with unflagging zeal the members of this Society meet to review the work done and plan for greater work to come. They have now attained their majority. On the third Tuesday of April, they held their Twenty-First Annual Meeting in Central Church, Hamilton, four hundred strong, a larger number than ever before, and with a record of the best year of their history.

The strength and work of the Society may be summed up as follows:—

Presbyterial Societies..	26
Auxiliaries..	612
Mission Bands..	237
Auxiliary membership..	12,678
Mission Band membership..	7,135
Yearly members of Genl. Soc..	3,370
Life members added during year..	60
Total Life members from first..	963
Scattered Helpers..	1,071
Contributions for the year..	\$43,311.31

A new departure was submitted to the meeting, viz., the establishment of a "Home" for training workers who may be employed by the Society. After discussion the whole matter was remitted to the Women's Board for decision and action.

After a most successful meeting the members separated with renewed purpose to follow out the closing charge of their President's address: "We must remember we are chosen to be co-workers with the Lord, and it is ours to go in and occupy. Dear friends let us in His strength go forward and try what we can do in this incoming year."

Mrs. Ewart, who has been the beloved President of the Society for seventeen of its twenty-one years, and whose four-score sat so lightly and gently upon her, gave, as usual, her annual message, of wonted excellence, was re-elected to the chair, and presided with her usual ability. Little did she, or they, dream that the end of work was for her so near.

But a few days later, with her parting words still echoing in their hearts, came the tidings of her translation. Suddenly, quietly, came the call, to perfect service, perfect rest. May a double portion of her spirit be upon the workers who remain.

FROM THE NEW HEBRIDES.

Rev. Dr. Annand, who is Principal and Professoriate of the Training Institution for Native Teachers in the New Hebrides, writes to his niece Miss Mowatt of Montreal,—
My Dear Alice,

We have thirty-two students in our Institution. About two-thirds of them are married, and have their wives with them, and some of them have children.

The money so kindly contributed by you and your classmates, was spent in supporting a student in training for his work.

We have now thirty-two students in our Institution, and we are sadly behind in funds. I am responsible for the whole expenditure. If your class would support a student in the Institution we would be thankful, and you would thus . . . our work. Thirty dollars is the sum estimated for the support of a student and his wife per year.

Our students are going out in three companies nearly every Sabbath, and preaching the Gospel at a number of villages. Our only native teacher, besides these students, went home on a three months furlough, to his own Island, after three years service, and has not yet returned to us. He is a fine Christian man and was the leader for some time in opening up new villages in the heathen districts. Some Sabbaths he and a few of the students travelled as much as twenty miles, over very bad paths. Though your continuation did not go for the support of a teacher, yet in supporting a student it helps to carry the Gospel to the perishing.

The wreck of the "Dayspring" deprived us of the goods coming from New Zealand, for our Christmas season, so that we had very little to distribute in the way of gifts and prizes. She also took down with her half a ton of rice and five hundred pounds of biscuits, besides many other things for the lads.

I am glad to be able to say that our work here is progressing. Our pupils are doing fairly well, some of them very well. There are, to use a South Sea expression, a few "cocoanut heads" among them, but in a year or two we hope to raise the standard of entrance; now all that come are received.

What happy folk you should be having your summer holidays while we here teaching through the heat of our tropical summer. Last year our school was in session fifty weeks. Two weeks at Christmas is all the vacation the lads get, but they do not hurt themselves with study. And it is much more easy to keep them out of mischief by regular work than by giving them full freedom.

To-day we had a death, and four hours later a funeral in the station. A teacher from Malo, a neighboring island, was brought to us a fortnight ago to die. The reason of his being sent to us was that the mission-

ary is away on furlough, and we are in charge of that field. The widow and her two little children will go to their home by the next steamer.

We have so many sick around here that we would be greatly relieved had we a physician here. Perhaps we may get one by and by as two are now coming to the Mission.

Our curfew bell rang an hour ago, and I have to be up in the morning on time to attend class at six o'clock, so I had better close.

NEW HELPERS IN TRINIDAD.

The Messrs. Cadbury of Birmingham, England, extensive manufacturers of Chocolate and Cocoa, have lately purchased Cocoa estates in Maracas Valley, Trinidad, not far from one of Dr. Morton's Schools. Mr. W. A. Cadbury who visited the Island at Christmas with this object in view, when in San Fernando, gave Dr. Grant a donation of £5. Later Dr. Morton rendered him some assistance in the object he had in view, and the Firm has sent him £100 for our work, with a covering letter that is extremely pleasant reading. The Messrs. Cadbury belong to the Society of Friends. While active and successful men of business they take a great interest in the welfare of those who labor for them, and our Mission now stands pledged to attend to the religious and educational wants of the East Indians employed on their Estates at Maracas. Probably many of the readers of the RECORD informally know the Messrs. Cadbury as manufacturers of "pure Cocoa." We have pleasure in introducing them as proprietors in Trinidad, friends of our Missionaries, and helpers of our work; and we wish them much success in their new venture.

NATIVE CHRISTIANS IN INDIA.

Miss Jessie Weir, one of our missionaries in Ujjain, India, gives, in a private note, a valuable and suggestive thought.

"Christian here are often compared with Christians in the home land. They should not be; the circumstances are so different. If we want to understand what Christianity has done for the natives of this country we should compare the native Christians with those who are still in heathenism. Then we can see that the Gospel of Christ has wrought a wonderful change in the lives of those who have come under its influence. The second generation shews what the Hindoos are capable of, or what they can attain to in the Christian life. We have had three of them here in our Mission in Ujjain. The Jamiesons often speak of what a help and comfort they are in the work. They have a stability of character that is not so frequently met with in those who have just come out from heathenism. I think that this is a very encouraging feature."

MORE FROM THE NEW HEBRIDES

In a letter of 4 Feb., Dr. Annand writes to Miss Kerr of Galt. Of his school he says :--

We have thirty-two pupils on our roll. Eleven of these are married. Inclusive of servants and children of the students we have a total of sixty souls under our care. For these we have to provide food, clothing, medicine, teaching, and general oversight, so that our time is pretty well occupied. All is moving along hopefully.

Our Christmas season was a little duller than it might have been had not the "Dayspring" gone down with all the goods that we expected for the students. The gifts from New Zealand and a good parcel from Sydney were not insured and were thus a total loss. Our supplies which we had ordered from Sydney were insured so that we are not heavy losers by the wreck.

The loss of the vessel clears the way for a harmonious settlement of the "steamer" question which was assuming ugly proportions. The Lord reigns. The vessel itself was insured for £2,000, whereas it ought to have been at least £6,000. The loss is thus very heavy. Probably we shall never have another mission vessel here. I hope not, unless conditions change greatly, so as to require one.

We hope to get our mails every month this year again, as for some years past, excepting last year (when dependent upon the Dayspring.—Ed.)

Our visit to Ambrim never came off, as the "Dayspring" never arrived, and we had to wait till the 22nd of December for our stores that we expected here about the middle of October.

However, we did not starve, and we were not even hungry. In fact to feel hungry in this hot climate would be a luxury, for then we would enjoy our food better. We eat as a duty here. But though thus slaves to duty we are happy.

LETTER FROM MISS SINCLAIR.

Indore, 2 Feb., 1897.

Dear Mrs. Grier,

I arrived in Indore the day before your letter was written, and I have been very busy ever since. Every day is full, and one seems to accomplish so little in the face of need so tremendous.

India is being sorely afflicted. The daily papers contains little else than plague and famine news. It is a very blessed thing to be hidden in the secret of His tabernacle, and to know that, living or dying, we are the Lord's.

Although we are paying famine prices for food, we are not in the famine district. But we hear most heart-rending accounts of disease and death. Little children, orphaned, or deserted by their parents, literally

dying by hundreds; young girls sold for from eight to twelve cents or less, the jungles dotted with the skulls of those who have gone out seeking wild-berries or leaves and whose carcases have fed the hyenas and jackals.

Government is doing a great deal but what can they do with thirty-seven millions dying of starvation, and forty-four millions more in distress which will lead to death if help be not given.

Surely the Master will approve of all the efforts made to save these little ones from death by starvation or the worse death of an evil life.

Yours affectionately,

JEAN V. SINCLAIR.

INDIA'S OPIUM CURSE.

Dr. Margaret McKellar, now home on furlough, writes to the Record just before leaving Indore as follows :—

At the close of this term of service I would like to testify to God's fidelity in Joshua's words, "Not one thing hath failed of all the good things which the Lord spake—all are come to pass."

I have seen that three results follow the giving of the Gospel message. Of one class it can be said, "Howbeit they did not hearken, but did after their former manner—as their fathers did, so do they unto this day." If we change two or three words in John 12:42, we have a description of the second class: "Many believed on Him; but because of the *Brahmans* they did not confess Him, lest they should be put out of their caste." Let us thank God that there are others who have "received the word with gladness" and have for the sake of Jesus forsaken fathers, mothers, brothers, sisters and lands.

It is not on the past, that I wish to dwell, but on the living present. I wish to appeal for poor, poor India of to-day. During the last few months thousands upon thousands have died of plague and famine, and hundreds upon hundreds dying daily still.

Where the direct distress is, on account of the famine, is bordering on our field Central India. Physically the famine district is rather stoney, and at its best rather scant in its grain production, but God in His wisdom placed Malwa, "The garden of India" on its border, so that what was lacking in one might be plentifully supplied by the other.

Perhaps you ask why does not Malwa supply the want now? Because on account of the greed of Government, the rich fields of Malwa, instead of waving with a promise of a golden harvest are waving at this season, with the bright poppy, whose harvest will be as black as sin. Government could not spare the revenue derived from the opium trade, but now it has to spend its revenue in "Relief Camps" when thousands upon thousands are huddled together to

break stones or do such like work to earn a few pice to buy the smallest quantity of grain that will keep soul and body together a little longer.

From a worldly point the British have done grand things for India, but in the sight of the Lord there is much done in the name of a Christian Government with which He cannot be pleased.

A PITIFUL FAMINE PICTURE.

By OUR MISSIONARY, C. R. WOODS, M. D.

Simla, India, 1 April, 1897.

Dear Mr. Scott,

While the district in which our Mission is situated is comparatively free from the ravages of the famine, of course we suffer indirectly, as high prices rage throughout India.

While on my way to the hills I stopped off at Agra, and visited the famine relief works and poor house of that district.

About 20,000 men, women and children are finding employment on the relief works at Agra. These poor creatures receive but three cents per day for their labor, this in many instances is the sole support of a whole family. Perhaps it is a grown up daughter who is laboring, her father blind, her mother an invalid; and the four or five brothers and sisters too young to work. Thus three cents per day must sustain all: if not, death comes to the relief of the little laborer and removes half the household, in a short space of time.

The famine relief work there consists of levelling a hilly portion of land bordering on the city. The stronger ones fill the baskets, which hold about a peck of earth, and the weaker ones carry this on their heads to the dumping place. They often lag, poor things, many sit down to rest, while others sit down to weep. The men in charge have explicit orders to be kind and considerate and consequently they are not ill-treated.

You perhaps would ask: Does the Government allow those to die who are not in a condition to work? Not if they apply for help.

Come with me to the poor house for a few minutes. Never in all my life have I witnessed such distress, misery and anguish as I saw in that place. When I entered I was completely overcome. I had not anticipated such a scene, and was not aware that such a collection of emaciated human beings could be gathered together. There were about 150 people of all ages in that poor-house. After preparing myself for almost any scene, I started on my tour of inspection.

The unfortunate beings lay in rows, some on low beds, others on the floor, as I approached many raised themselves on their elbows and inaudibly uttered some exclamation. Those who did not move I asked

that their blanket be moved aside, and in most cases this was the only covering for the body.

To describe the condition of some of these people appears to me to be almost impossible. To say they consisted simply of skin and bones would perhaps describe their condition, so you could comprehend their sad state. Nor is this all.

After examining several, the blanket was removed from one who showed no signs of life. "Oh!" exclaimed the attendant, "he must have died," and he passed on, but I remained behind and inquired of a poor man next to him, when death took place, he turned over, stared at the corpse, and said: "yesterday," and indeed the body had every appearance of having been in that state for many hours.

A little further on others were found in the last agony of death, and many more dead bodies were exposed to view.

I distributed some small coins to a few of the poorest, but the mind of one unfortunate had become so affected by the pangs of hunger that he at once attempted to eat the money.

Little children were lying about in a nude state, apparently with no one to look after them.

I next visited the cook house of that institution, and found a large, clean room in which were three cooks preparing food, but nourishment in the shape of food to many of these people does not prevent death from claiming them, as they are often beyond help before being brought to the poor-house.

In the past few months thousands of children have been left orphans by the ravages of the famine. The bulk of these have been gathered up and put into poor-houses, or have been taken by various missions into their schools, etc.

Just now those in the poor-houses of the central Provinces are being enquired about, and those having relatives able to support them will be sent to such relatives. Those without relatives will be offered to their coreligionists first, then they will be offered to any other responsible parties for maintenance and education.

This distribution will be in May. Until then no children are permitted to be removed from the Government poor-houses of the Central Provinces.

It is not expected that the Hindoos or Mussulmen will take many of these children.

The Government is doing all in its power to relieve the hunger and distress of this land, and I have every reason to believe that all money is being expended in the best possible manner for the benefit of the poor people.

Why God is visiting the people of India to day through the famine and plague we know not; surely, good may be expected to come from it. It is God's way of dealing with the people.

THE PRESBYTERY OF HONAN.

Met at Chu Wang, 22-25 Jan; Reports from the three stations, Chu Wang, Hsin Chen, and Chang te, for the past ten weeks were hopeful.

"At Ch'u Wang, work in the chapel and dispensary has proceeded without interruption, the number of natives attending being large until the heavy snow prevented travelling.

"At Hsin Chen preaching has gone on as usual. Medical work was resumed upon the return of Dr. Malcolm. Two tours were made and one catechumen was baptized and added to the Church. The staff were pleased to welcome Mrs. Malcolm to their number in December.

"At Chang te fu work has gone on prosperously. Two tours were made. Crowds visited us during a fair held in the city, and many encouraging cases were met. A station-class, attended by thirteen men was held for twenty days. We were pleased to welcome Misses Pyke and Robb in November."

Rev. H. M. Parsons, D.D., was nominated for Moderator of the next General Assembly, and Rev. D. MacGillivray, Rev. M. MacKenzie, Mr. James Thomson of Winnipeg and Mr. A. D. McLeod of Portage La Prairie, were appointed commissioners to the same.

The Ch'u Wang staff were empowered to erect the buildings necessary for women's medical work there, and the Foreign Mission Committee were requested to appoint an additional minister to Honan this year.

LETTER FROM HONAN.

By REV. KENNETH MACLENNAN.

CHU WANG, 26 March, 1897.

DEAR MR. SCOTT:—

It is my turn to write for the monthly letter. The work here keeps uniformly promising, although there is nothing of any startling interest to relate.

Early in February we had a station class conducted much as in former years. Over thirty attended, and the majority made good progress.

Mr. Grant attended the Hsun Hsien Fair this year, and says that the people listened to the Gospel as readily as ever.

The number of people coming here for treatment is rapidly increasing. At present there are about a hundred and fifty daily, and the indications are that there will be a repetition of last year when for some time there were ever two hundred each day. This means plenty of work for the physicians, and a great door of opportunity for the preachers of the Gospel.

Last year there were a good many who to all appearances were earnest believers in the Gospel. They returned to their homes at the approach of winter. We may safely count on hearing of some of them yet.

At present there are also some who not only understand, but seemingly are deeply interested in the Gospel.

Two helpers from Shan Tung reached us three weeks ago. They are good earnest men and we trust their labors may be greatly blessed while here.

Two weeks ago Dr. McClure examined the most intelligent Chinaman I have ever met, and by all odds the most promising inquirer. He had bought a book in our Chapel at the time of the Chinese New Year. The book seems to have interested him at once. When he came, requesting to be recorded as a Catechumen, he showed an astonishing knowledge of the book, and a very surprising grasp of the main doctrines of Christianity. Especially refreshing was the earnest Spirit which he manifested when he spoke of his anxiety to be saved—an anxiety seldom prominent even among those who are more advanced in profession than he is. Of course we may be disappointed in him, but we fondly trust that our hopes will completely belie our fears in this case.

I was out touring last week. At a place twelve miles from here we met two men who understand the truth, and seem willing to follow it. One of them became interested in the Gospel while being treated at the hospital here. The other, in some way, came across Christian books. We sold a good many books at this place, and found plenty ready enough to listen.

At the city of Nan Loa the people crowded round us all the while. They are more curious than at the first place we visited. I heard enough "foreign devil" there to do for a life time. We had a rare inn. Probably they thought it was good enough for any foreign devil. A huge heap of manure banked up against the wall of an apartment filled the room with fragrance, and left me less sorry to leave the city after a few days.

There too we met a man who is inclined to become a Christian. He told us that he could not for the present because of opposition on his father's part; but he added that his father would go the way of all flesh in six or seven years and then he would be free to enter the Church. It was in vain we pointed out that not only he and his father but a whole city's population might be in the grave before seven years had passed. He was of his own opinion still.

A good deal of excitement prevailed among the people on account of certain criminals who were to be beheaded in public the day we came away. Old and young talked of the robbers and their execution more than of anything else. We sold a goodly number of books at Nan Loa too.

The Roman Catholics are at work in all that region, and, indeed, all around us here for that matter. It is unfortunate that they are not disposed to let us alone here. I anticipate little good from controversy with them in China. The fact that the Roman

Catholic Church is deliberately and relentlessly contracting her folds around us in everyhand seems to me the dark cloud on the horizon of our mission—like other dark clouds it may have its silver living, and in any case God controls the future so that the aspect of things may change for the better very soon.

There is no reason why we should be dishearned here. Rather may we strengthen our hearts in the Lord our God. The cause is His. Some day it will prosper far beyond any hopes that we have even dared to cherish—far far beyond what our poor efforts deserve. If those out here face to fear with all that is depressing still persist in turning the battle to the gate surely those at home can afford to take courage, and to have faith in the ultimate triumph of the cross in every hand.

There is room enough for all the physicians and preachers that can be sent out—nor need they be afraid of dwindling into gentlemen of learned leisure and luxurious ease while hundreds crowd around them in desperate need of health for body and soul. All the missionaries at this and the other stations are well at this date. Praying for the prosperity of the Church and the Record, and wishing you all blessing,

I remain,

Very truly yours,
K. MacLennan.

AT A GREAT HEATHEN FAIR.

LETTER FROM REV. R. A. MITCHELL, OF HONAN.

Hsun Hsien, Honan, Mch. 3, 1897.

Dear Mr. Scott,

In the above heading you will recognize the name of the district city under the rule of which Hsin Chen is, but which is chiefly famous for the annual heathen fair held there, and which finished yesterday. Some notes of this year's gathering may not be uninteresting.

Nature has laid a basis for the fair by casting up from the level plain two abrupt hills from 300 to 400 feet in height, composed almost entirely of solid rock, with a slight covering of earth in places. But, according to common custom, man has converted these high places into places of idolatrous worship, topping God's hills with idols' temples.

The East hill is the higher and in some respects the more interesting to visit, but for convenience to the city and importance in connection with the fair and its worship, cannot at all compare with the West hill. Part of the latter is occupied by the southwestern portion of the city, but the highest point is occupied by Buddhist temples, to which thousands come annually during the twelve days of the fair to burn incense and "Koa t'ou" (kneel and bow the head several times to the ground) to Lao Nai Nai—Old Grandmother.

The rocky path over the hill outside the city wall is dotted with old women, sitting on the roughly hewn steps worn smooth by many feet, where they rest from the unwonted and too laborious exercise of climbing to make their Koa t'ou to Lao Nai Nai. Here and there is an ever changing group of men surrounding a fortune teller who with wise looks from behind his two-inch diameter colored spectacles and with flippant word and convincing gesture deceives the too credulous Chinaman, and draws in the cash.

On the ridge of the hill both sides of the path are occupied by peddlers with goods spread on pieces of cloth on the ground, or tapes, garters, etc., strapping from poles and ropes, while all around one hears the continual noise of whistles, bamboo or clay in every conceivable form of ugliness. Level spaces are taken up with food-shops (minus walls or roof), or jugglers who, to the accompaniment of drums and cymbals, with a mixture of ridiculous posing and real skill do many apparently dangerous things to draw a few cash from the belts of the wondering crowds.

The stone-paved walk from the south gate of the city to the temple becomes a busy street literally packed with people, so that in some places one is at times nearly wedged off his feet.

Each side is occupied with grass-mat booths where one can buy almost everything a Chinese in this part needs—if his cash is sufficient and he knows how to buy. Most foreigners have too much conscience to offer a man much less than half what the merchant asks, and though perhaps this is double what it would be sold to a native for, the tender-hearted foreigner is sometimes duped into adding a little when the man asserts with all his might that it is not enough to pay the cost. When we want our boys to do some shopping for us they sometimes ask us to stay at home as the price rises too quickly on sight of a foreigner, who in the opinion of the Chinaman is made of silver and guillibility.

Near the temples the paths are lined with booths for the sale of incense, paper dolls, and strings of gold and silver paper representing money, all of which are to be burned before the gods. Here from early dawn until dark the procession of worshippers continues sometimes by ones or twos, but often in companies of all the representatives of a village, sometimes mostly old women (few young women attend here) under the care of a few men. As they pass up some carry triangular flags telling of the virtue of going up to this mountain, others beat gongs at intervals of a few paces, while others set off fire-crackers along the way.

Just at the foot of the hill on the western side, where the flow of worshippers passed by continually, was the booth of the "Jesus Hall," where day after day was proclaimed the strange news of one living and true

God, and One Merciful, All Powerful, Saviour of sinners. This year only two foreigners were in attendance, but noble service was done by twelve Chinese, ten of them being from among the converts whom the Lord has given our mission in Honan, and who formerly came here to knock their heads to the idols of clay and stone.

All day long preaching or book-selling was carried on at the two tables in the front of the booth, one man stepping in as soon as another was tired, while oftentimes each of the back corners of the tent held a group of squatting natives who were inquiring further about this doctrine from some of the believers. We also had a company on the hill top where with a foreigner for signboard there were always listeners. A detachment also waited at the inn to meet and talk with all who called there.

This year, while the foreigners took a fair share of the speaking, they endeavored to make the best use of the native's greater familiarity with the language, and we have indeed to praise God for enabling them to proclaim the truth so fearlessly and well as they did. Jesus Christ was held well to the front as the Saviour of men, but in opposition to the one true God, the idols of Hsun Hsien hill sometimes got their full share of denunciation.

In the evenings we all gathered in the inn for worship, led by the foreigners, after which there were usually visitors till near midnight. Some wanted to see the foreigner and ask about foreign countries, but some really sought further knowledge of God's truth, and we were particularly encouraged about two villages where some have already put away their idols and are asking for farther teaching.

With regard to the temple worship I can say little, not having full opportunity to examine into it. One afternoon we did visit the temple on the west hill. A few years ago this could be done without molestation, but the priests are beginning to realize that the God whom the foreigners preach is a jealous God and cannot live in harmony with their idols.

We were able without interference to examine one of the side temples containing life size representations in clay of some scenes in the Buddhist hell, but when we entered the main temple there was a rush of priests to put us out, and we were soon the centre of a noisy crowd, many of the boys among the priests calling on us to "Koa t'ou" to the gods, others shouting "put them out" etc., while others again tried to carry out the last injunction. We objected to going out by force, but when invited to go, gladly did so, saving some of that valuable commodity in the Chinaman's eyes—"face."

As we went to the other buildings there were plenty of cries of "foreign devil," etc., and as we got nearer the gate some snow

balls came into use as well as a few pieces of tile and brick. Doubtless every year it will be harder for foreigners to visit that temple, and I can quite realize the force of the advice given by some of the older missionaries never to enter a temple alone.

The next day we visited the East hill, where we were more cordially met by the priests with invitations to examine the temples and to drink tea. To reach the top of this hill is a tiresome climb even for men, and many of the women who go up for blessings must be completely wearied out after it. Here images of infants are plentiful, and lying about the door of one temple are several hundreds of stone slabs presented by grateful supplicants who believe that they have received sons in answer to their prayers here.

Among much good rock carving is one cave in which from the solid rock has been formed a couch and a reclining man. This figure is supposed to have great curative powers. Wherever the seat of a patient's ailment, one rub on that part of the recumbent figure ensures cure. I did not see it tested.

One building is called the temple of 10,000 sprites. Besides a large central figure, and twenty about three feet high, each seated on a different kind of animal, the walls, beams, and roof to the very ridge are covered with images about eight inches high, of almost every conceivable form.

On the east side of the hill the most interesting sight is an image of Buddha sitting in meditation, which is more than sixty feet high. The basis of this is solid rock, but much of the shaping is done with plaster.

In the service of Satan here we find all ages. In going to the upper room of one temple our leader was a child priest, so small that in going up stairs he helped himself with his hands. Expecting that we would bow as all others did, he struck the bell to arouse the god, thus awaking a priest of over seventy years who had fallen asleep by the bell. While we were there a man made his obeisance to the eight-armed lady who presided, but the little priest did not notice any cash fall on the floor, and so went up and felt both hands of the worshipper asking where the cash was. The latter is a prominent thing in the worship.

Many of the larger gods are put back in recesses with locked bars before them. In front of the god, some eight feet from the bars, is suspended a brass plate with a hole in the centre about an inch and a half square. Anyone throwing a cash through this hole is guaranteed good fortune, and the floor is often pretty well strewn with cash.

This fair thus draws thousands from all points and long distances to engage in empty forms, but it also gives God's servants an opportunity of touching large numbers, and sending Gospels and tracts into many homes over the land.

LETTER FROM FORMOSA.

BY REV. DR. MACKAY.

FORMOSA, APRIL 2ND, 1897.

Rev. R. P. Mackay,

My Dear Bro.

The 19th ult., Koa Kau accompanied me to Tek-chham where we labored for several days. Both at the forenoon and evening services on Sabbath upwards of 100 were present though the weather was disagreeable, and none of the converts without the city gates were with us. Fifty-one members commemorated the dying love of our Lord and joined in singing "How sweet the name of Jesus sounds," with great spirit.

Afternoon we visited a newly opened station and found the small building packed with country people. This is not the chapel situated in the suburbs before the Japanese came. That building was damaged and seats along with tables destroyed.

The Preacher began in the present locality two months ago—secured and repaired a house without any Mission assistance. The city Church gave a number of benches and made as many more for themselves. We heard twenty children sing seven Gospel hymns—saw twelve men acknowledge Christ and carried away nine idols for my Museum.

The next day, Preachers came from neighboring stations and we proclaimed our Saviour's dying love to more than 200 eager hearers. I was delighted with the heartiness of the people throughout the services. The Lord's work there is aggressive and prosperous.

Wed. 24, when in *Bang-kah* we were aroused about midnight by bandits discharging their guns in rapid succession not far distant.

Sat. we proceeded to *Sin-tiam* where the Christians had spent \$50 towards Church repairs; but the work was not well executed.

At 7 p.m. *Siau An ki*, a young preacher became the happy husband of Rev. Tan He's eldest daughter. I performed the marriage ceremony in the presence of many people.

Sat. forenoon I spoke on Psalm 55: 22 to upwards of 300 hearers several of whom had tears trickling down their cheeks. I baptized 19 adults and then observed the Lord's Supper with 97 believers.

Glory to God in the Highest, His work is spreading.

I am ever,

Yours sincerely,

G. L. MACKAY.

There is an odd love letter in the British Museum—a proposal of marriage for the hand of an Egyptian princess, made three thousand five hundred years ago. It is in the form of an inscribed brick, and is not only the oldest, but the most substantial love letter in existence.

LETTER FROM KOA KAU.

The Chinese student from Formosa, who was in Canada with Dr. Mackay, will be remembered by many. When Formosa was ceded to Japan at the close of the late war, many of the natives rebelled and refused to accept Japanese rule. Many of these rebels took advantage of the general unrest to persecute and kill the Christians, and the latter were sometimes falsely accused to the Japanese as rebels, and thus put to death, although they never rebelled.

These things will explain some points in the following letter from Koa Kau, to Rev. R. P. Mackay, our Foreign Mission Secretary.

My Dear Friend:—

I now send you the following particulars. Our churches in Tamsui and Sintok districts are progressing though they were in great trouble.

I am sorry to tell you several preachers were put to death, several died and three are dying of consumption.

I am glad to tell you that we have half a dozen students who came from the country stations and are now in Oxford College studying, and My Teacher, (Dr. Mackay), drills them every night in presence of Bible women and children.

We have not formally opened the College; still it is full, because people fled from the frequent attacks of the rebels who seize, plunder and kill natives for money.

The Japanese Governor wishes to protect Christians, still people are afraid of soldiers.

The Japanese have still trouble with the rebels. In one place there is peace, in another trouble; just up and down.

The Japanese Governor visited My Teacher in Tamsui and saw his presence with great delight.

Here is another good thing to tell you and our Canadian friends, feet binding is going to lose its hold on Chinese women.

The weather is very fine to-day; but the whole year has been without much rain and wells are nearly dried up, how strange for Formosa!

We had two days' snow on the mountains last month.

My Teacher and his family, and Mr. Gauld's family are all well.

How time flies! another year is gone. My Dear Friend, I hope you and all the many kind friends I met in Canada, may have much happiness.

God be with you,

Your friend,

Koa Ka'u.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s. is for sale by the *Endeavour Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning July 11th.

HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.—ACTS 6, 1-8.

LITERATURE.

The Honorable Chief Justice Taylor's article which follows will be found eminently full and lucid, giving a clear outline of the Topic. For those who wish to verify his statements by Chapter and verse, his volume "Statutes relating to the Presbyterian Church" will be useful. Add to this the Book of Forms, which every minister possesses and which is issued by the Assembly as "a useful guide to the office bearers of the Church." It has a dry look, but the young people will find it a mine of valuable and interesting information. Witherow's "Apostolic Church" puts the case for Presbyterianism with great controversial force.

The same is true of Stewart's Scriptural Form of Church Government, published in 1872, the author of which was a young minister of our own Church of exceptional brilliancy and promise, cut off by death after a very brief period of service. Beattie's Presbyterian Standards gives a Chapter (Chap. XXX) to The Synods and Councils of the Church.

The Books recommended for the January topic may again be referred to, viz:—"Presbyterianism," Rev. John McPherson, especially valuable for the present topic; Rev. Dr. Roberts' "The Presbyterian System"; Rev. Dr. Herrick Johnson's, "Why I am a Presbyterian"; Rev. Dr. Charles Hodge's "What is Presbyterianism?" Rev. Dr. Breed's "Presbyterianism." Also Principal MacVicar's pamphlet on "The Office and Work of the Elder;" while Chap. XXXI of the Confession of Faith and the Appendix to the Confession, in The Form of Presbyterian Church Government, are standard.

POINTS FOR THE PROGRAMME.

The Scriptural basis of Presbyterian Government.

Presbyterian Government, as compared with Papal, Episcopal, Congregational.

How is the Deacon's Court made up, (or Board of Managers), what are its duties, and how is its business done? The Session? The Presbytery? The Synod? The General Assembly?

Draw out a programme for the business of the annual meeting of a Congregation.

Describe the steps necessary to admission to full communion.

The various steps in the calling and settlement of a Minister.

Give a list of the Standing Committees of the General Assembly, and outline the work of each Committee.

(This should be divided up into as many brief, very brief, papers as there are Committees).

Give out beforehand for definition such words as, Overture, Sederunt, Docket, The Barrier Act.

The above may serve to indicate some of the lines in which the young people may train themselves to a better understanding of the machinery of the Church, in order to a more effective working of that machinery as the responsibilities of the Church fall upon their shoulders.

Paragraphs.

THE FEATURES OF PRESBYTERIANISM.

Put in the negative form, these features may be stated as follows: No other head of the Church than Christ; no monopoly of authority by ministers; no government by prelates; no source of law other than the Bible; no denial of popular right; no bar to church membership other than unbelief; no exclusion except for offences against Scripture; no adoption of general rules without the co-operation of the whole body of associated churches; no denial of Christian character to any persons who profess the true Christian religion, and no interference by the State with the Church.

Thus is there; in relation to Christ, obedience; in connection with the ministry, equality; in regard to popular rights, due recognition; in legislation and discipline, submission to divine law; in the management of affairs, wisdom combined with efficiency; in Church fellowship, acknowledgment of all believers as brethren; and in connection with the State, freedom.—Roberts'. "*The Presbyterian System*," pp. 36, 37.

SIX APOSTOLIC PRINCIPLES.

1. In the Apostolic Church popular election was an admitted principle. It is so with Presbyterians.

2. In the primitive age, the office of bishop and elder was identical. An elder was not inferior, in point of official standing, to a bishop, nor a bishop to an elder. It is so in the Presbyterian Church.

3. There was a plurality of elders or bishops in each congregation of the Apostolic Church. Such is the practice in every Presbyterian Church at the present day.

4. Office-bearers were set apart to their distinct spheres of duty in the Apostolic Church with the laying on of the hands of the Presbytery. The Presbyterian Church, in its several branches, is the only one known to us that carries this scriptural principle invariably into practice.

5. In the Apostolic Church there was recognized the privilege of appeal and the right of government. This privilege is not only admitted, but it is one of the most distinguishing principles of Presbyterianism.

6. In the Apostolic Church, the Lord Jesus alone was King and Head. All Presbyterians rank among their most cherished, as well as distinctive principles, that *Christ alone is King and Head of His Church*.—Extracts Witherow's *Apostolic Church*, pp. 52, &c.

TO FULL COMMUNION.

"Sessions," says the Book of Forms, "have power to receive to full communion in any way they may deem for edification;" but the following Questions are given as suitable to the solemn act:—

"1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God; and do you take them as your only rule of faith and conduct?"

"2. Do you take God the Father as your Father; God, the Son, as your Saviour; God the Holy Spirit as your Sanctifier and Guide?"

"3. Do you promise, depending on the grace of God vouchsafed, to live as becomes the Gospel of Christ?"

"4. Will you contribute from time to time of your substance, as God may prosper you, for the maintenance and advancement of the cause of Christ?"

"5. Will you be subject to the authority of this Session in the Lord and in subordination to the Higher Courts of the Church?" Book of Forms, p. 80.

THE CHURCH OF THE FUTURE.

These doctrines (the fundamental principles of Presbyterianism) have influenced powerfully the form of several of the leading Christian denominations, have permeated Modern Society, and have modified largely political institutions in many lands. The bulwark of civil and religious liberty in the past, it is believed that they will determine the form of that one Church of the future which is the common hope of all Christian believers. That Church, when it appears, will maintain the parity of the ministry, the equality of believers, the supremacy of the Scriptures, and the sole headship of Christ.—Robert's *The Presbyterian System*, pp. 37, 38.

HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.

By CHIEF JUSTICE TAYLOR.

The Larger Catechism defines the visible Church as, "A society made up of all such as in all ages and places of the world do profess the true religion; and of their children." This Church, as it now exists, has various denominations, distinguished from each other by their creeds, forms of worship, and polity.

The characteristics of the Papal Church are, "A vicar of Christ, a perpetual college of Apostles, and the people subject to their infallible control." The Episcopal Church asserts, "The perpetuity of the Apostleship as the governing power," and that, "There was originally, and there should be now, a threefold order in the ministry." Congregationalists maintain, that, "All ecclesiastical power resides in the Church, or the associated body of the brethren," and that, "The Church organization is complete in each worshipping assembly, which is independent of every other." The community of the Church is expressed in councils, composed of several churches, called in emergencies, but having only advisory powers.

The Presbyterian Church consists of particular churches or congregations with a plurality of elders, united together, and under one common government, because, "When congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsic weaknesses, and mutual dependence, as also in regard of enemies from without." Presbyterians hold, that, "The people have a right to a substantial part in the government of the Church, by representatives called Elders, and that those who minister in word and doctrine are the highest permanent officers of the Church, but all belong to the same order."

Certain things necessarily pertain to the Church, in common with every organized society, and are implied by its existence: as (1) Officers; (2) Rules; and (3) The power of admitting and excluding members. The three great principles of Presbyterianism,—Government by Elders; the parity of the ministry, and courts of appeal,—have always been recognized in the Church of God, Ex. 3: 16; 18: 25, 26; Num. 11: 16. That the early Church consisted of a number of particular churches or congregations, seems apparent from various passages of Scripture, Acts 5: 41; 4: 4; 6: 1, 7; 9: 31; Gal. 1: 21, 22. And that neighboring congregations were under one presbyterian government, also seems clear, Acts 15: 4, 23; 21: 17, 18.

The Courts entrusted with government, and exercising authority, in the Presbyterian Church are, Sessions, Presbyteries, and Synods, with a General Assembly.

The lowest court is the Session in each regularly organized congregation; and its members are, the minister and elders of that congregation, chosen by the people. The Apostles ordained elders in every Church, Acts 14: 23; Tit. 1: 5. These elders may have exercised different functions, Eph. 4: 11; and those who labored in word and doctrine were counted especially worthy of honor, 1 Tim. 5: 17; but all were equal as elders of the Church, 1 Pet. 5: 1. It belongs to the Session, to receive applicants for admission to the Church; to admit into full communion those who have been baptized; to exercise discipline; to restore to privileges; to care for the religious instruction of the young; to determine all matters touching the order of public worship, including the service of praise; and to do whatever may promote the spiritual interests of the congregation.

The Presbytery is composed of the congregations within certain territorial limits, and its members are, the ordained ministers of these congregations, with an elder from each session, chosen by that session to represent it. The Presbytery receives and disposes of references, complaints, and appeals from sessions; reviews their records; forms new congregations; provides for the supply of ordinances; examines and licenses preachers; moderates in calls to ministers and deals with these; tries candidates, and ordains them when found qualified; receives demissions; exercises discipline; and superintends the congregations and sessions within its bounds.

A Synod is formed by the union of several Presbyteries, (at least three), and its members are, all the ministers and elders on the rolls of these Presbyteries. It has power to receive and dispose of appeals from Presbyteries; to review their records; to redress anything done by them contrary to order; to decide references, giving advice when necessary; to take such order with Presbyteries, Sessions, and people under its care, as may be in conformity with the Word of God, and the established rules, and which may tend to their edification; and by sending what are called overtures, propose for adoption by the General Assembly such measures as may be of common advantage to the Church.

The General Assembly is the supreme court of the Church, composed of commissioners from every Presbytery. It receives and disposes of appeals, complaints, and references, from the inferior courts; reviews the records of Synods; gives advice and instruction in cases submitted to it; and constitutes the bond of union, correspondence, and mutual confidence among all the congregations. It differs from the lower courts, in that,—it represents the whole Church; is the final court of appeal; can alone interpret the laws of the Church; can alone make or change constitutional laws; is the

agent of correspondence with other denominations; has charge of the mission work of the Church; provides for training young men for the ministry; and is not a permanent body, each assembly on completing the business before it, being dissolved; after another assembly has been ordered to meet the next year. Its powers are not, however, unlimited, and in certain matters it acts only after consulting Presbyteries under what is known as "The Barrier Act." This is an Act passed in 1697, as a check upon hasty legislation, which fixed permanently the mode of legislating in General Assemblies. Under it, no proposed law or rule relative to matters of doctrine, discipline, government or worship, can become a permanent enactment until it has been submitted to Presbyteries for consideration. If a majority approve the proposal, the Assembly may pass it into a standing law, although it may refrain from doing so. If a majority disapprove, it cannot be passed. When the immediate enactment of a proposed law seems essential for the good of the Church, it may be enacted as an interim Act, which is binding upon all members of the Church until the next Assembly; but no interim Act can be passed which involves an essential alteration of the existing law or practice of the Church.

The temporal and financial affairs of congregations are managed by the Deacon's Court or by a Board of Management. The Deacon's Court obtain from the people contributions for the support of ordinances; disburse all moneys so received; provide for the wants of the poor; take care of congregational property; and provide for the payment of the minister's stipend and other expenses. The duties of the Board of Management are substantially the same. The difference between the two is, that Deacons are ordained, Acts 6: 1, 6; and hold office until death, resignation or deposition. Managers are not ordained, and hold office for such period as the constitution of the congregation provides. Obtaining contributions for the schemes of the Church is a duty of the Deacons' Court, but in many congregations missionary Associations are formed for that purpose. While the Deacons or Managers have the care of congregational property, the Session is responsible for the use made of the Church building and entitled to the control of it.

The Presbyterian Church in Canada was formed in 1875, by a union of The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, The Church of the Maritime Provinces in connection with the Church of Scotland and the Presbyterian Church of the Lower Provinces. The latter had been formed by the union of two Churches in 1860, and the Canada Presbyterian Church was formed, by the union in 1861, of the Presbyterian Church of Canada with the United Presbyterian Church in Canada.

The four Churches uniting in 1875, did so upon a basis of union which declares that the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners; that the Westminster Confession of Faith shall form the subordinate Standard of the Church; that the Larger and Shorter Catechisms shall be adopted, and used for the instruction of the people; and that the government and worship of the Church shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down in the "Form of Presbyterian Church Government," and in the "Directory for the Public Worship of God."

At present, the Church has about 1,000 pastoral charges or congregations, forming 50 Presbyteries (exclusive of 3 mission Presbyteries), grouped in six Synods. The General Assembly consisting of commissioners from each Presbytery, in the proportion of one-fourth of the ministers on the Presbytery roll, with an equal number of elders, meets once each year. As the time during which an Assembly can sit is short, matters of detail involved in carrying on the numerous schemes and agencies of the Church cannot then be gone into, nor can all the business connected with them be transacted, so these are entrusted to standing committees appointed by the Assembly. These report to the Assembly their work for the past year; and their reports, with recommendations for the future, are then considered and passed upon.

The main work or business of the Church may be grouped under a few heads:

(1) Educational. There are 6 Colleges, and in five of these, the professors are appointed by the Assembly, which also appoints annually a Board of management for each, to care for its property and finances, with a Senate which superintends the students and their studies. Queen's College is managed under the provisions of a Royal Charter granted many years ago.

(2) Missionary. The Foreign Mission Committee comprises an Eastern Division, taking charge of Missions in the New Hebrides, Trinidad and Demarara; and a Western division which has the oversight of Missions in India, Formosa, and China, and among the Indians and Chinese in Canada. This Committee appoints missionaries, fixes their salaries, and regulates their work. The Home Mission Committee is also divided into an Eastern Section for the Maritime Provinces, and a Western which superintends the work in the rest of the Dominion. There is an Augmentation Fund, Eastern and Western, for supplementing small stipends, while still another Committee manages a fund to aid in building churches and manses in new districts. Acts 20 : 35; Gal. 6 : 2.

(3) Charitable. Under this head, there is a Fund to assist aged and infirm ministers

who have retired after spending long years in the service of the Church, and another Fund for the widows and orphans of ministers; a most worthy object, as the small salaries too often paid, prevent many from making suitable provision for their families. The fatherless and widows are God's special care, Ps. 68 : 5; Jer. 19 : 11; Jas. 1 : 27.

Besides these, there are, with others, committees upon Sabbath Schools, Young People's Societies, and Church Life and Work, the latter embracing such important subjects as the State of Religion, Sabbath Observance, Systematic Beneficence, and Temperance.

A study of the Church and its work, thus imperfectly sketched, should surely lead us, with more intelligence and deeper earnestness, to use the prayer of the Psalmist, Ps. 122 : 6, 7, 8, 9.

A lady, on a school-teacher's salary of a thousand a year, lived on five hundred dollars and supported a substitute for five hundred dollars in China. She then felt that she was really two persons, and carried out her lifelong, devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers said, namely: "This school-teacher serves the Lord twenty-four hours a day, and thus particularly lives the life of the angels, who serve Him day and night, the Bible says; for at the antipodes her substitute missionary is working while she sleeps."—*American Messenger*.

PARADOXES OF LIFE.

We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering in the darkness, and find the light. We pray for joys, and they mildew into griefs. We accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessing. We run toward the open door, and dash our heads against a granite wall. We move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot tell. What is expedient we cannot know. Only this we know, that God would shane us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the end of all his revelations: while everything not helpful to this he hides away out of sight.—*Sci*.

International S. S. Lessons.

FIRST CONVERTS IN EUROPE.

4th July.

Les. Acts. 16: 6-15. Gol. Text. Ps. 119: 130.
Mem. vs. 13-15. Catechism Q. 82.

Time.—About A.D. 50-52.

Places.—Troas, a seaport of Mysia; Philippi, the capital of the province of Macedonia; its seaport was Neapolis.

HOME READINGS.

M. Acts 15: 36-16: 5. Second Journey begun.
T. Acts 16: 6-15. First Converts in Europe.
W. Acts 10: 1-22. Peter called to Gentiles.
Th. Acts 10: 23-48. Peter obeying the Call.
F. Phil. 1: 1-30. To Saints at Philippi.
S. Phil. 4: 1-23. "Brethren dearly Beloved."
S. 1 Cor. 1: 18-31. The Gospel the Power of God.

1. Paul called into Europe. vs. 6-9.
2. Responding to the Call. vs. 10-12.
3. The Gospel's Entrance into Europe. vs. 13-15.

Our last lesson in Acts was about the conference at Jerusalem. Lesson viii, May 23, 1897. Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch and delivered to the church there the decision of the conference. Paul now proposed to Barnabas his second missionary journey. Barnabas wished to take Mark along but Paul objected because Mark had left them while they were on their first journey. A separation resulted. Barnabas and Mark sailed to Cyprus. Paul and Silas revisited Derbe and Lystra. Here Timothy joined them. (See "Hints and Helps" Lesson XI, June 13, 1897). Traveling on, the missionaries visited other churches which had been established on the first journey. Through the provinces of Phrygia and Galatia, they went to Mysia, on the Egean Sea. From here they proposed to go into Bithynia, but the Holy Spirit forbade them. Passing through Mysia they came to Troas. Luke probably joined them here. In obedience to a vision calling them to Macedonia, they went to Philippi. Here the gospel was preached for the first time in Europe. The first convert was Lydia, a Jewish proselyte.

LESSONS.

1. God's Spirit directs his servants in their work.
2. The sinful world cries out constantly for the gospel.
3. When God opens the way we should promptly go on.
4. The place to find Christ is the place of prayer.
5. Christ opens the hearts of all who seek for him.

PAUL AND THE PHILIPPIAN JAILER.

11th July.

Acts 16: 22-34. Gol. Text. Acts, 16: 31.
Mem. vs. 28-31. Catechism Q. 83.

Time.—Shortly after last lesson.

Place.—Philippi.

1. Paul in the Jailer's hands. vs. 22-25.
2. The Jailer in Paul's hands. vs. 26-30.
3. The Jailer brought to Christ. vs. 31-34.

HOME READINGS.

M. Acts 16: 16-40. Paul and Jailer.
T. 2 Cor. 6: 1-18. "In Imprisonments."
W. Phil. 3: 1-21. "For whom suffered."
Th. Acts 20: 17-35. "Unmoved."
F. 2 Cor. 4: 1-18. "Persecuted not forsaken."
S. Acts 2: 37-47. The Greatest Question.
S. John 3: 1-21. The one plain Answer.

Repeatedly, as Paul and his party went to the place of prayer at Philippi, a maiden, possessed with a spirit of divination (probably a ventriloquist, who, on this account, was commonly believed to have the power of foretelling events) followed them, crying out that they were the servants of the most high God, who showed the way of salvation. At last, Paul, in the name of Jesus, commanded the spirit to come out of her thus destroying her supposed prophetic power. Her masters enraged at the loss of their income, dragged Paul and Silas before the magistrates, falsely accusing them. Amid a scene of disorder and tumult the missionaries were beaten and imprisoned. The story of their night in prison is told in our lesson passage. The next day the magistrates ordered them to be dismissed privately; but Paul demanded that as they were Roman citizens, and had been unlawfully beaten and imprisoned they should be publicly exonerated. The alarmed magistrates brought them out and besought them to leave the city. After a short stay at the house of Lydia, Paul and Silas left Philippi.

LESSONS.

1. Persecution cannot stop the Christian's prayers and praises.
2. Christ opens the prisons and loosens the bonds of sin.
3. The great question is, What must I do to be saved?
4. The one answer is, 'Believe on the Lord Jesus Christ.'
5. Public confession and good works naturally follow belief in Christ.

No superintendent will secure hard work from his teachers unless he works hard himself.

An invitation will bring a new scholar, but it takes more than that to hold him.

PAUL AT THESSALONICA AND BEREА.

18th July.

Les. Acts 17: 1-12. Gol. Text Acts, 17: 11. Mem. vs. 10-12. Catechism Q. 84.

Time.—About A.D. 51-52.

Places.—Thessalonica, modern Saloniki ; Berea, modern Verria: both cities of Macedonia.

- 1. Reasoning Out of Scriptures. vs. 1-4.
- 2. Rejected at Thessalonica. vs. 5-9.
- 3. Received at Berea. vs. 10-12.

HOME READINGS

- M. Acts 17:1-12. At Thessalonica and Berea.
- T. 1Thess.1:1-10. Paul to the Thessalonians
- W. 1Thess.2:1-20. "Ye our Glory and Joy."
- Th. 2Thess. 2:13-3: 18. "God hath chosen you."
- F. Luke 24: 25-32, 44-48. Reasoning from Scriptures.
- S. John 5: 24-47. Moses wrote of Christ.
- S. Psalm 19:1-14. "Testimony of Lord sure."

From Philippi, Paul and Silas went to Thessalonica, a journey of about one hundred miles. Thessalonica was an important city. Apparently many Jews dwelt there, as they had a synagogue. The missionaries labored here for probably several months, making many converts and establishing a church. He dwelt with Jason, a Jewish convert. The unbelieving Jews becoming jealous incited a mob against the missionaries, falsely accusing them of treason. The rulers of the city took security for their departure and let them go. The church sent them away by night to Berea, some fifty miles further southwest. Here they found a ready hearing for the gospel.

LESSONS.

- 1. The Scriptures prove Jesus to be the Christ.
- 2. Believers should identify themselves with Christ's people.
- 3. The gospel's conquests excite the world's envy and hatred.
- 4. The world's opposition often helps to spread the gospel.
- 5. Earnest searching of the Scriptures leads to faith in Christ.

What's the true test of living ?
 A life that's spent in giving ?
 Give talent, thought and voice,
 To make God's world rejoice ;
 Give work and love and will ;
 Give golden time and skill ;
 And as thou givest, thy store
 Shall grow not less, but more.

—Selected.

PAUL PREACHING IN ATHENS.

25th July.

Acts 17: 22-34. Gol. Text John 4: 24. Mem. vs. 24-27. Catechism Q. 85.

Time.—Several months after last lesson.

Place.—Athens, capital of Greece and its principal seat of learning.

HOME READINGS.

- M. Acts 17: 13-21. Paul brought to Athens.
- T. Acts 17: 22-34. Preaching in Athens.
- W. 1 Kings 8: 22-30. Heavens cannot contain God.
- Th. John 4:5-26. Must be worshiped in Spirit.
- F. Isa. 40: 12-31. "To whom liken God ?"
- S. Psalm 97: 1-12. "Heavens declare Righteousness."
- S. John 14: 1-31. "Way, Truth, and Life."

- 1. Declaring the true God. vs. 22-26.
- 2. Declaring men's duty to God. vs. 27-30.
- 3. Declaring a Day of Judgment. vs. 31-34.

The Thessalonian Jews followed Paul to Berea and incited the people against him. Paul's friends quickly took him, by way of the sea, to Athens. Silas and Timothy remained temporarily at Berea. Paul's indignation was aroused by the idols he saw everywhere in Athens. He talked earnestly against idolatry, first to the Jews and proselytes in the synagogue, then with all who would listen, in the market place. Here certain philosophers of the great Greek schools of the Stoics and Epicureans heard him, and took him before the highest Athenian court, demanding a fuller statement of his strange doctrines. There in the midst of the court and a curious crowd of Athenians and strangers from many quarters, Paul made the address we study to-day.

LESSONS.

- 1. All men need to know and worship God.
- 2. The true God made all things, and rules the world.
- 3. We should all find God and serve him.
- 4. There will be a resurrection and a judgment day.
- 5. Christ our Saviour will also be our Judge.

SAND MAPS.

FOR JUNIOR MISSIONARY MEETINGS.

Have you tried them ? Your young people, will be delightedly interested. A large board with a low rim ; clean, bright sand ; blue yarn for rivers ; bits of looking-glass for seas and lakes ; candles for the mission stations, lighted as you describe them. Make the map in the presence of the children.—Er.

Receipts.

For the month of April, by Rev. Robt. H. Warden, D.D., Agent of the Church, Address Presbyterian Offices, Toronto.

KNOX COLLEGE FUND.

Table listing financial entries for Knox College Fund, including reported amounts and various donors such as Aldborough, Dunbarton, and Rev. J. G. Shearer.

Table listing financial entries for various churches and individuals, including Hampstead, Canington, Vaughn Knox, and others.

QUEEN'S COLLEGE FUND.

Table listing financial entries for Queen's College Fund, including reported amounts and donors like Dunbarton, Belleville John St., and others.

Table listing financial entries for various churches and individuals, including Hull, Chateaugay, Beaulharnois, and others.

MANITOBA COLLEGE FUND.

Table listing financial entries for Manitoba College Fund, including reported amounts and donors like Pembroke, St. Andrews, and others.

Table listing financial entries for various churches and individuals, including Churchill, Ephraim, Holland, and others.

HOME MISSION FUND.

Table listing financial entries for Home Mission Fund, including reported amounts and donors like Pen-broke, St. Andrews, and others.

Table listing financial entries for various churches and individuals, including Crosswell, Hawkesbury, Rev. T. Paton, and others.

King Tempuco vl. 6 00	Holland 6 00	Queenville 4 00	Mont, Calvin..... 5 00	Dunwich Duff..... 20 00
Rev D Campbell. 15 00	Cryster 5 00	Mt Pleasant 3 30	Quebec, St And. 15 00	Alexandria..... 19 05
Renfrew 250 00	Port Albertce. 1 00	McMillan 2 70	Martin, St And. 75 00	Carberry..... 21 65
Fingal 10 00	Melita 5 00	Dunsford 5 00	Carnun 24 65	Deseronto ch Red 77 70
Pentanguishene 15 00	Russell 9 00	Lisburn 9 00	Doloraine 10 00	Shoal Lake..... 5 00
Avonbank ce. 10 00	E Garafraza 5 00	Mrs Craig 1 13	Weststand 5 00	Whitechurch co. 2 05-
Lake Chasypmus. 1 50	Miami 4 00	Friend to Miss 30 01	Tor East ss. 3 00	Mrs. R. Calder 20 00
Rocky Saugcen 4 00	Bradford 10 00	Olington 2 10	Brandon..... 65 00	Intrsd Frinds 25 00
Kent Bridge 2 00	Rev W Gallagher 10 00	Oakley 1 50	Mont, St Mark's 18 05	Tentham..... 4 00
Botany 10 00	S Plympton ce. 1 15	Sprucecald. 3 50	Kew Beach..... 4 00	Bpton..... 13 00
McKay's Cors 85	Hanover 6 40	Commanda..... 3 00	West ss 8 00	Cayuga..... 26 60
Craigvale etc. 10 00	Wingham 1 25	Novar 1 00	Tor, West 27 00	" " ce 3 75
Hampstead 12 75	N Bruce, Saugcen 9 45	White River 5 00	Dixie..... 2 00	Beverly..... 55 00
Cannington..... 8 00	Tor, Chal 30 00	Ophir 5 00	West Lorne 2 00	Guelph ss No 5. 3 00
Vaughan Knox..... 4 50	" ss..... 10 00	Day Mills 2 00	Regina..... 20 01	N Bruce, Saugcen. 48 65
Otta St Pa bess 7 50	Hull 15 00	Livingston Creek. 2 00	Victoria, 1st 12 00	Tor Chal..... 75 00
Arnprior 140 00	St George 9 12	Bk of Comm, Int 37 01	Whitney..... 3 00	" " ss..... 40 00
Onaida 6 50	N Westminster ce. 2 00	Robaygeon..... 10 00	St Mary's, 1st 15 00	Hull..... 13 00
Sault Ste Marie 5 00	Wroxeter 9 80	Poss & Cobden 10 00	Total \$2257 33	Columbus..... 11 50
Mildmay 8 00	Camden, N'burgh 10 00	Mont, Chal ju ms 30 00	FOREIGN MISSION	Anon Ottawa..... 50 00
Mt Pleasant 8 00	Laskay & W King 16 00	Peterboro, SLP ce. 20 00	FUND.	Carleton Pl Zion. 125 00
Huntingdon 30 00	Kearney 2 00	Bethesda..... 2 00	Beecbridge..... 13 50	King St Andrew..... 1 00
" ss 4 00	Eagle Lake 2 75	Favistock 2 38	King St Andrew..... 1 00	Mrs Doyle..... 5 00
Ferersham..... 3 00	White-side 1 10	Rev D Duff..... 3 00	Reported..... \$6288 78	Niagara St And ss 0 03
Maxwell..... 3 00	Erin ce 1 23	Crystal City 15 00	Brookville..... 75 00	Granton ce..... 1 00
Winthrop 8 00	Banks, Gibraltar. 9 00	Rockwood..... 3 55	Praebridge..... 5 53	Win Augustine..... 2 00
McKillop..... 7 00	Seaford, 1st..... 3 30	Glenboro..... 5 00	Mansc, Streets vl. 2 00	Gretna ss..... 4 00
Kingston Cooke 7 70	Chateauguay..... 5 00	Paris..... 5 00	Anherstburg. 1 00	Chatham 1st 35 00
Newtonville 8 00	Beauharnois..... 15 00	Oro Central..... 5 00	Pais..... 55 05	Morris..... 5 85
Ventry..... 6 00	Tor Junction..... 1 00	Waterdown..... 20 00	Quebec, Chm..... 38 89	Silver Plains..... 2 15
Dundalk..... 2 00	Adamston ce..... 6 00	Comber..... 3 00	W Gwillim, 1st. 7 75	St Cath Knox..... 100 00
Synod Ham & Lon 100 00	Kincard, Chl 3 00	Winnipeg, St A. 110 00	St Andrews..... 13 20	Lindsay ss..... 55 00
Per Dr Morrison Hx 85 62	Teeswater 3 00	Aylmer..... 5 00	Greenbank..... 20 81	Brookville 1st 156 22
Eglinton 6 00	Dunville 5 00	White Lake..... 4 60	N Ekfrid 4 10	Almonte S John's 45 00
New Glasgow 2 00	Colborne 1 00	Underwood..... 17 00	Eden Mills..... 6 25	" " " " 30 00
Fairbairn 3 00	Richmond..... 10 03	Rev M Mackenzie. 10 00	Osgoode..... 8 00	Tara..... 10 00
Leithce 6 81	Jas Arthur 2 00	Oil City 5 31	Perth, Knox..... 6 50	Wroxeter..... 11 60
HOME MISSION FUND.	Eubro 70 00	Oil Springs..... 15 91	Glencoe 2 03	Lacey & W King 12 00
Cedarville 6 00	Claudio 30 00	Vancouver, 1st ss. 5 03	Moore Burn's..... 6 00	Two friends..... 4 00
Mattawa 6 00	Neepawa 20 00	Victoria, St Paul's 15 00	Port Robinson 7 75	J G Ottawa..... 3 00
Hagersville 15 00	Clifford 40 00	Orpington 2 00	Miss C Munro..... 1 00	Norwood..... 2 75
Vaughan, St P, St A 30 00	Janison 2 00	Portage la Prairie 20 00	Aldborough..... 26 03	Stead's Mills..... 9 00
Tor Burn 8 00	Daywood 2 00	Airle, etc..... 10 00	Ashfield..... 59 00	W Graham..... 5 00
Ashfield 8 00	Woodford 2 00	Osgoode 5 00	Tor, Miss Baikie..... 23 00	Mont Wminstr..... 6 50
Craighurst..... 11 50	Camden & Newb 10 00	Osgoode 5 00	Dunbarton..... 23 00	Pr Mrs J Brebner 4 25
Shelburne 51 00	Kynty, Cant' n, etc 100 00	W Adelaide..... 5 00	A & C & A La- 4 00	Tor Fern Ave..... 4 65
Grand Valley 12 00	Lynnre yphms 17 00	Rev D Campbell 5 00	mont 4 00	Grassmere..... 4 30
Poland 8 75	L'Original 17 00	Bridge End, etc..... 7 02	Tor, Queen st E 40 00	Pankham..... 42 00
Walpole 10 00	Martintown, St A 20 50	Pakenham yphms 5 00	Sudbury..... 7 20	Bank Gibraltar..... 7 60
London St A ss 59 00	Delaware 8 00	Renfrew 185 00	Bel'v, John st 67 00	Ms E M Arnstrg. 12 00
Orillia 2 00	Mrs D B Meltae 5 00	ce..... 45 00	Brampton..... 111 00	Adamston..... 20 00
Erin 13 00	D D Mcfentyre 2 00	Penetanguishene. 5 00	Tor, West ss cl 5 00	Simcoe..... 22 96
" ss 13 00	Metis 4 03	Warsaw 8 00	Fergus, Mel..... 100 00	Caledonia..... 97 52
Stouffville..... 10 00	Smith's Falls, St. 145 00	Kent Bridge 1 60	Churchill..... 15 00	Mitchell..... 44 00
Oncida 26 00	Buckingham..... 21 03	Bontay 2 95	Holland 6 00	Storthe 1st..... 91 10
Weston..... 10 00	Widham Centre. 3 03	McKay's Cors..... 65 00	Lunbg, Pleas' W 45 00	Chateauguay 10 00
Mono East..... 22 00	Delhi 1 37	Craigvale, etc..... 8 00	Cryster 7 00	Beauharnois..... 35 00
Mont Calvin..... 5 00	Harrison, Guth 30 00	Holland Centre. 2 15	Stonington..... 5 00	" " " " 14 00
Martint' n St A 25 05	co 5 00	Hampstead..... 3 00	Scarboro, Knox 28 00	Tor Junction & ss. 15 00
" ss..... 5 00	E Hawkesbury..... 3 00	Camden..... 2 00	Tor, St Enoch's..... 14 00	Brigden..... 9 01
Crowstand..... 5 00	Glenmorris 10 00	Walford 10 00	Bear Creek..... 23 00	co " " 2 70
Tor East ss..... 31 23	Ainsworth 2 03	Gananoque..... 40 00	Beu, Erskine..... 13 00	Hamilton J M..... 10 00
Brandon..... 165 00	Mont Stanley..... 40 00	Carl' n Pla Zionce 2 00	Queneville ss..... 5 00	Woodville..... 2 00
Milton 30 03	Glenvale, etc..... 25 00	Arnprior..... 160 00	Tor, Bloor st..... 24 50	" " " " 202 00
Kew Beach..... 5 00	Tor, Bloor st ss. 30 00	Yankleek Hill 21 00	Ballauntrae 1 50	Duntroon..... 11 00
" ss 10 00	Leaskdale 6 00	Havlock 9 00	Rev J M Carmichael. 2 00	W Nottawasaga. 7 75
Tor West..... 60 00	Bruce's Id Union. 22 00	Sault Ste Marie. 5 00	Rev J M Goodwillie 20 00	Wroxeter ce..... 5 00
Zephyr..... 8 00	Pickering, St A. 10 03	Mildmay 3 53	Clifton, NS 5 00	J Fern Belv..... 10 00
Rock Lake, Presb. 50 00	Brougham, St Jhus 3 00	Arnos 6 55	N Westminster 43 13	Aylmer..... 27 75
West Lorne..... 9 00	St Thos, Alma st. 10 03	Mt Pleasant 8 00	St Catharines, 1st. 1 10	Hintonburg ss..... 6 00
Regina 140 00	" Darlington..... 50 00	Morewood 14 80	Coto des Neiges. 20 00	Ham Erskine..... 12 03
Victoria, 1st 20 00	Winchestr 9 con ss. 2 50	Ferersham..... 3 05	Mont, Stanley ss. 118 57	Mrs Redpath Men 100 00
Bruce Mines 5 19	Keady 3 00	Maxwell 3 00	Rev Dr James..... 10 00	London 1st 146 00
Port Lock 9 51	Otta, St Paul's. 50 00	McKillops..... 7 00	Mont, Erskine 511 20	G A Ritchie..... 5 00
Rydal Bank 9 20	Wyoming 18 00	Kingston Cooke's. 5 00	L City, Wsd'ck. 6 00	Mont Crescent..... 53 12
Whitney 6 30	Mrs B Kirkman 2 00	Synod, Ham & Lon 100 00	W Flamboro..... 25 44	Tenth givers..... 3 00
St Mary's, 1st..... 92 50	Pt Edward 9 75	Eglinton 6 00	Mitkin's Corner. 4 00	Dresden..... 11 00
" ss..... 2 50	Mat-tawa 5 00	Mattawa 10 00	Melita 2 95	" " ce 5 00
Augmentation Fund.	Lou-desborough 6 31	Hagersville..... 6 75	Port, Wminstr 217 73	Kincardino Chab. 8 00
Reported \$18757 20	Blake 3 60	Vaughan, St PSA 40 00	Russell 9 00	Teeswater..... 7 00
Pembroke 75 00	Holstein 5 32	Tor, Burn..... 12 03	Friend, Bowm'rvl. 2 00	Dunville..... 11 00
Mille Isles..... 3 34	Est Mrs Leslie 105 31	Monkton ss..... 1 00	E Garafraza..... 10 00	Colborne..... 12 81
Aldbro 6 00	Pictou 8 60	Ashfield 3 00	Miami 8 00	W Thomson..... 5 00
Dunbarton..... 10 00	Port Hope, 1st..... 10 03	Alma 1 00	Bradford..... 12 00	Cumberland etc. 14 00
Tor, Queen st E. 23 00	Victoria, St A. 40 00	Shelburne..... 8 00	Waldemar 5 00	Mrs J S Eider..... 2 00
Bel'v, John st 90 00	Breadalbane 3 60	Laguerre..... 10 00	Denar Knox 3 22	Jos Arthur..... 4 00
Fergus, Mel 68 00	Montreal West. 15 01	Dorchester Sta. 0 00	Vanatter 2 50	Tor West ss..... 8 05
Churchill 12 00	Palmerston..... 5 00	Gran Valley..... 9 01	Stratford, St And 16 03	Clau-do 40 00
Eupurasia 12 50	Hornby 8 00	Walpole..... 5 00	Mrs Grant Strusb; 2 01	Caruko St Pauls. 37 30
" ss..... 12 50	Omagh 2 00	Erin 6 00	Rev W Gallagher. 5 03	Clinton Willis..... 10 00
Reported \$18757 20	Sapperton..... 1 00	Stouffville..... 10 00	Tor men Knox..... 10 00	W Flamboro..... 6 09
Pembroke 75 00	Breadalbane 3 60	Laguerre..... 10 00		
Mille Isles..... 3 34	Montreal West. 15 01	Dorchester Sta. 0 00		
Aldbro 6 00	Palmerston..... 5 00	Gran Valley..... 9 01		
Dunbarton..... 10 00	Hornby 8 00	Walpole..... 5 00		
Tor, Queen st E. 23 00	Omagh 2 00	Erin 6 00		
Bel'v, John st 90 00	Sapperton..... 1 00	Stouffville..... 10 00		
Fergus, Mel 68 00	F Stewart 1 00	Weston..... 10 00		
Churchill 12 00	Aylmer 5 00	Mono East..... 3 00		
Eupurasia 12 50	Carleton Pla St A. 30 00	Ross, Cobden..... 1 17		

Oakville..... 1 00	Pickering St And.29 00	Consecon etc... 3 03	Bellevil St And 3 45	Crowstand..... 15 16
Jarvis..... 15 00	Brougham St J. 5 00	Percy..... 15 00	Kenble..... 19 30	Tor Ess..... 24 00
Theodore..... 5 00	Est Arch Cameron 495 00	Friends Bimk etc.20 03	" ss..... 8 65	Win St Ste..... 50 00
Neepawa..... 39 00	St Thos Amera ss. 8 03	St Helen's..... 14 00	" ce..... 3 15	Brandon..... 70 00
Teeswater co. 2 75	Melrose..... 2 47	St Ashfield..... 4 66	Wales..... 4 60	Milton..... 25 00
Clifford..... 76 41	Lonsdale..... 7 52	St Helen's xp bo. 5 50	Minden ce..... 1 25	New Beach..... 10 00
A Pearlro..... 6 00	Shannonville..... 2 25	Centro Bruce..... 8 81	Craigvale etc..... 10 00	" ss..... 15 00
Hat'ington..... 15 37	Lachute Ist..... 3 30	H J H C..... 2 00	G'willim Ist..... 1 00	Tor Queen St E. 4 60
Kenyon..... 14 00	Galt Central..... 1 00	A friend..... 6 00	Hampstead..... 15 00	Weston ce..... 10 03
Sydhim 10 line ss. 5 00	Elora Chal..... 22 25	Friend Man..... 10 00	Camington..... 4 00	Whitney..... 7 75
Johnson..... 10 00	A friend..... 10 00	Tor St Jas sq adl. 11 02	Faughan Knox 4 50	St Mary's Ist..... 72 50
Daywood..... 10 00	Darlington..... 100 00	Lyn..... 11 00	V Cattanaeh..... 5 00	"..... 4 50
Woodford..... 3 00	Keady..... 6 00	Camtown..... 19 60	Ott St Pa be & ss. 7 70	
Mrs Fairbairn 5 00	Caledon Mel..... 4 00	Mallorytown..... 8 00	Arnprior..... 140 00	\$117,077 96
Stelrn mem wfms 10 00	Admston..... 11 00	Griswood..... 7 00	Vankleek Hill..... 75 00	
Parry Sound..... 27 00	Rev J G Murray 1 00	St Mary Mem Ist. 5 00	Prescott..... 15 40	INDIAN FAMINE FUND.
Mrs Dawes Lachne 10 00	Mrs Murray..... 2 00	Sunderland..... 14 27	Queens Miss Ass.30 00	
Friend of Miss..... 1 54	London St Jas 6 10	Winnedosa ce..... 6 07	Scarboro St A ce. 12 50	
Calgary..... 9 00	Woodbridge ce..... 2 00	W F M S West.18720 34	Sault..... 6 50	Reported..... \$12,007 79
Lyn Caintown etc.80 00	" ss..... 8 30	" " " 19500 00	Onida St Marie. 5 00	Ay Iwin..... 4 50
L'Original..... 16 00	Shakespeare ss 5 0	Bank Comrc Int. 270 00	Chnton men Wils 2 00	Martint Burn..... 41 00
"..... 21 03	McIntosh..... 2 06	Koss & Cobden..... 10 00	Mildmay..... 5 00	Brockvil Ist..... 40 00
Aberarder..... 8 00	Tor St And Inst. 52 10	Mont Chal j em s. 20 00	Amos..... 32 55	A mother..... 1 60
New Edinburgh 26 03	Mrs Shortreed..... 10 0	Peterboro St P ce. 20 01	" ss..... 10 60	Smithville ss..... 5 00
Weston ce..... 10 00	Miss Shortreed..... 5 00	Tor ch of Cov..... 29 93	S Kinloss..... 15 00	Alma ce..... 2 00
Waubashene..... 13 25	Brandon ju ce..... 38 00	Bethesda..... 19 00	Brussels..... 35 12	Stud Knox Col..... 64 00
Parkdale..... 103 73	Wyoming..... 30 00	Tor St Marks..... 11 00	" ce..... 3 68	Dundee..... 113 63
Riversdale..... 3 00	Win St Giles..... 34 00	Tor Oak St ce..... 5 00	" ss..... 4 70	T Wilson..... 10 00
Lake Charles..... 4 20	N Gower Welngtn. 49 00	Chater etc..... 11 00	Mt Pleasant..... 8 00	Bayfield..... 18 00
John Watt Ham. 30 00	A D Mackay Win. 5 00	J B M Laren Madn. 50 00	Huntngton..... 30 00	Bethany..... 6 54
Tor St James Sq. 57 53	Eldon St And..... 13 71	Glenboro..... 2 35	Ferersham ss. 10 00	Bond Head ce..... 2 00
Queen st..... 5 00	Kingston Zion ch. 7 75	Churchill..... 4 00	Maxwell..... 3 00	Schreiber ss..... 7 60
Kingston Cooke's 5 00	Burford..... 4 00	Tringo Gardien..... 2 75	Wintarop..... 12 00	Wakefield etc..... 16 49
Rev W R Sutherland 10 00	Sarnia S A ss cl. 5 00	Bristol..... 1 40	McKillop..... 9 00	Singhamton..... 5 72
Kirkton..... 51 00	" A B..... 7 50	Yner..... 1 00	Kingston Cooke's. 8 00	" ss..... 4 00
Thames Road..... 25 03	Meaford..... 25 50	Donald Campbell. 2 00	Hunt Central ss. 5 00	Fort Qu'Appelle. 24 50
Hillsburg ce..... 5 00	Chatsworth..... 28 00	Warton..... 2 00	Pergus Mel..... 28 75	St Mary's Ist mb 3 00
Athelstane ce..... 5 00	Keewatin etc..... 15 00	Paris..... 25 00	Mont Stanley ss 4 00	McDonald family. 3 05
" ss..... 6 00	Pontypool..... 15 15	Levis..... 4 00	Synd Ham Lon 100 00	Duntron ce..... 12 50
Wallacetown ss. 13 00	Omence etc..... 35 00	Waterdown..... 30 00	Eglington..... 5 00	" Sons Scotld 2 00
Oakwood..... 30 00	Scarboro St And. 42 60	Comber..... 7 00	"..... 20 00	Euphrasia..... 6 75
E Oxford..... 6 25	Ham Knox..... 125 96	Tilbury West..... 2 00	St Mary's Knox 100 00	Holland..... 10 00
Delaware..... 6 00	Fr R CA Donldet 15 00	Win St And..... 120 00	Tr Mcdonalds Cor 5 00	Scarboro Knox 34 00
London Knox..... 65 00	Manotic & S Glos 7 00	Aylmer..... 4 03	F M Robinson. 5 00	Tor Cowan ave 11 75
" ss. 11 90	D D Miller..... 5 50	Almonto St And 51 0	P T Mcdonalds. 2 00	Queenville ss..... 4 00
Wingham ce..... 25 00	Hawkesbury..... 12 00	White Lake..... 10 00	Scarboro Knox 34 00	Cariboo Riv..... 7 80
Rothwell..... 13 00	Point Edward 22 50	Scarboro Zion..... 2 2	Fairhaira..... 3 00	Acadia..... 20 00
Florence..... 2 00	Scarboro Zion..... 6 00	Tor Side..... 20 57	Cedarville..... 6 00	" ss..... 5 90
Sutherland Cor. 2 00	Uxbridge..... 5 87	Eglinton ss..... 25 00	Matr wa..... 1 00	" ss..... 5 90
Owen Sd Knox 15 00	Bishop's Mills 3 25	Vaughan St Paul 28 00	Mrs Tyson..... 1 00	Tidnish..... 10 50
Self-Domai..... 5 00	Oxford Mills 1 55	Friend Uxbridge. 5 00	Strahine..... 8 00	Torburn..... 41 00
Kippen..... 13 76	Kemptville..... 5 40	Underwood..... 30 00	Hagersville..... 6 25	Moncton ss..... 63 00
Tuckers with 9 ss. 6 00	Ventnor..... 2 48	R M Mackenzie 20 00	Vaughan St P St. 150 00	Boulevardrie..... 33 52
Guelp Chal ce. 5 50	Spencerville..... 5 00	Al Swartout B' 10 00	Tor Bonar..... 15 00	Afriend Cavendish 5 00
Grafton..... 3 00	Hekston..... 2 41	Elora Knox..... 16 25	Alma..... 2 50	Harbour Grace 10 00
Metis..... 1 00	S Mountain..... 3 13	Camden & Nburgh's 52 00	Craighurst..... 12 00	Milford..... 1 75
Smith Falls St A. 100 00	Hyndman..... 4 44	Vancouver Istss 5 00	M M D Tor..... 5 00	Indian Head..... 10 00
Glenarr..... 29 00	Oxquode Line. 8 00	Rev A Blair..... 10 00	Brockville Ist..... 22 70	Martdale ce..... 1 00
Es Warden King 190 00	Winchester..... 11 50	Colborne ce..... 5 00	Shelburne..... 10 00	Brant Argyle ss. 5 00
Port Perry..... 25 00	Chesterville..... 3 57	Broadview..... 19 00	Woodville..... 2 00	Stonewall..... 6 00
" ss..... 14 00	Morewood..... 5 46	Woodville..... 10 00	Dorechester Sta. 43 00	Port Perry..... 11 00
" ss..... 5 52	N Wms'ng..... 9 00	Tara ce..... 5 00	R W McKay..... 10 00	Lit Narrows C B 20 35
" ss..... 6 16	Morrisburg..... 10 03	Ospiring..... 4 60	Grand Valley..... 8 00	Durham NS..... 3 00
Harrison Guth. 129 00	Lancaster..... 3 31	Stonington..... 19 00	Pukand..... 3 00	Friend in Jesus 1 00
" ss..... 5 00	Alexandria..... 8 30	Sunbury ce..... 1 59	Wapole..... 10 00	Qu'Appelle..... 1 00
" ce..... 5 00	Indian Lauds. 3 85	Portage la Pra 120 00	Orillia..... 13 00	Church Pt NB..... 57 60
Mem Ambrstbg. 1 00	Win Henderson 5 00	Cheltenham..... 3 89	Erie..... 35 00	Miss Gillespie..... 1 00
Tor Central..... 302 85	Holstein..... 11 13	Mt Pleasant..... 2 50	" ss..... 7 00	Mont Erskine..... 100 00
" ss..... 28 08	Ancaster..... 7 42	Arlie etc..... 5 00	Georgetown..... 1 25	R F Whiteside..... 20 00
" bc..... 36 49	Pricerville..... 10 00	Millbank..... 14 00	Stonville..... 10 00	Charity Wdstek 10 00
" Eliz st ss. 5 00	Pictou..... 24 65	W Adelaide..... 7 60	Ottawa..... 50 00	Alexandria..... 15 85
Salo Pr Alb prp 400 00	Blenheim St A 2 00	King Temprnevle 5 00	Weston..... 21 00	Mt P essant ce. 4 65
Moore Lino..... 30 00	Port Hope Ist..... 30 00	Beirbrook etc..... 8 00	Or Knox..... 1 00	Collingwood ce. 6 50
" ss..... 3 40	Mont St ce..... 25 00	Mance Martint n. 10 00	O K Tweed..... 2 00	" b cl..... 4 00
Newbury..... 7 30	Lakeport..... 1 50	Bridge End etc 10 80	Victoria Ist..... 15 00	Friend Carlake 5 00
Sonya..... 2 00	Victoria St A..... 45 00	Parkhill ss..... 3 30	Mono East..... 8 00	Tottenham..... 18 08
Creswell..... 2 10	Lindsay..... 13 00	Renfrew..... 50 00	Regina..... 10 00	" Frsr ce 18 08
Smith's Hill..... 6 00	Templo..... 2 00	" special 50 00	Percy..... 5 00	" Frsr ch. 0 75
Manchester..... 12 50	Holland..... 1 50	" ce..... 10 00	Regina Indus Sel. 45 00	" ss. 1 65
Sydhim St P ce. 6 00	Kenmore..... 6 00	Fingal..... 16 00	Martint St And. 23 15	Beeton ss..... 0 25
F Hawthesbury 1 00	Hornly..... 1 00	Tor Knox..... 5 66	" ss..... 3 00	Anon..... 1 00
Janetville..... 10 00	Omagi..... 1 00	Annan..... 18 00	Dixie..... 2 00	Anon Ottawa..... 70 00
Baldyduff..... 3 35	P Coulonge..... 16 07	Leith..... 8 58	Brantford Ist..... 31 50	Guelp Knox brss 5 00
Wardsville..... 1 00	Maple Valley..... 7 00	Walton ce..... 2 50	Zephyr..... 9 00	Penatanguishene. 23 00
Mont Stanley..... 10 00	Singhamton..... 6 00	Belgravo ce..... 3 00	Tor St And..... 247 68	Vent Settltm..... 2 20
Glenvale etc 20 00	Aylwin..... 1 75	wfms..... 8 60	Staffa..... 2 00	Chas Rankin..... 2 00
"..... 10 00	Tor St Jas sq adl. 11 8	Penatanguishene. 10 03	E Toronto..... 10 70	Mrs L Roebuck..... 2 65
Merriton..... 8 00	" West..... 36 50	Anon..... 5 00	Beverly..... 2 25	Jas Young..... 5 00
Tor Bloor Sts. 120 00	"..... 34 53	Elora Knox..... 15 00	Anon..... 3 00	Teeswater ss. 9 00
Kinloch ce..... 3 33	Tottenham ce..... 7 03	Ripley Knox..... 5 75	N Caradoc..... 6 75	S Hutton..... 2 00
N Kinloss..... 4 2	Goderich U n..... 1 00	J Wallace MD..... 10 00	Mrs A Stephens 5 00	Guelp Chal..... 8 50
Belmont..... 18 50	Leeburn..... 1 00	Gorrie ce..... 3 60	Bracefield ce 23 00	Friend Almonte. 1 00
Gladstone..... 5 00	Onslow & Eardley. 2 45	Gorrie..... 11 30	Sutton..... 2 50	Lekay W King..... 12 00
Carlisle..... 17 20	Ayr Stanley st ch. 19 87	Niagara..... 15 00	Carman..... 49 50	Oscora. Stafford. 49 65
Yaghan co..... 2 50	J M E..... 2 00	S Alliar. Wales. 20 00	Dolraince..... 11 50	New-field..... 16 65

Drayton	15 48	Two Friends	1 59	Bayfield	4 20	WIDOWS' AND ORPHANS' FUND.	Tor Queen st.	15 00
Two friends	2 00	Breechfield mem	2 00	Hopetown	2 25		Belmont	1 90
E H G Otta	5 00	Sheet Harbour	17 33	Sault St Mario etc	4 15		Balden	50
Mite Box	2 00	La Hve	12 36	Mrs B McEwen	2 00	Ross & Cobden	Belvil John st	25 00
Murvale	2 53	Springside	26 00	W Gowankock	25	Mont Chal. ju. mo. 10	Fergus Mel	20 00
Tilbury co	45 40	Cowal yphms.	18 00	Per Rv A W Lewis	12 00	Bethesda	Churchhill	8 00
Mt Albert ss yps	7 25	M A Millar	5 00	Mont Taylor	75	Chater, etc	Crosshill	1 70
Dr Hall	1 07	F Cattenach	2 03	Montdaumin	16 33	Levis	Cote des Neiges	15 00
Per Mrs J Brebner	7 00	Green Hill	1 00	Kippin	18 81	Waterdown	Mt des Neiges	2 00
E Seneca	17 75	Winchstr 9 con. ss	2 50	Lancaster Knox	83 90	Comber	Miami	3 75
Quebec Chal mb	5 00	Kealy	9 05	Port au pique	28 20	Win. St Andr	Bradford	3 00
Mrs Alex Brodie	4 00	Bathurst ce.	4 00	Little Bass Riv ss	20 80	Mont. Crescent	N. Bruce, Saugcen	6 97
Mrs W Hossack	5 00	Shakespeare	5 00	Hx Grove	30 00	Aylmer	Tor Chal	10 00
Mrs H Young	3 03	J H Wroxeter	5 00	Folly Mountain	3 15	Whito Lake	Ripley Knox	5 25
P Fortune	6 53	Jas Kay Guelph	32 01	Thorburn	5 50	Rev Miss Cameron	Hull	2 00
Banks Gibraltar	1 00	St Mary's mb	6 00	Mrs Tyson	5 00	Rev M Mackenzie	St George	5 00
Per J A Grant	1 50	Mrs Dr Thorburn	5 00	Malagawatch	14 00	Ospringe	Wroxeter	6 75
Moosomin	9 00	Doaktown	8 00	Strabane	1 00	Portage la Prairie	Laskay W. King	5 00
Balderson Drum	42 50	Little Rapids	3 00	J S Allan Tor	5 00	Maple Valley	Seaforth 1st	2 73
Mrs A Pottill	10 00	do ss	2 75	Hagersville ss	5 75	Singhampton	Chateaugay	7 00
Keene	61 50	Mt Beth's Bay	1 25	Chicotini	5 59	Cashel Mel	Beauharnois	3 00
St Eustache	30 00	Mrs B Kirkman	1 00	Friend Danforth	1 00	Penetanguishene	Tor Junction	10 00
St Lambert	27 50	G A B	35	Ter E jee	6 50	Craigvale, etc.	Rev T. Finch	2 00
Mrs Redpath	50 00	Sarua ss cl 10	10	Beverly	45 00	W. Gwil. 1st	Presden	5 00
Baltimore ss	5 78	N W mnstr St A ss	23 00	Mrs P Cameron	2 00	Canning n	Kincardine	2 00
Mont Crescent	25 00	Rev Jas Anderson	4 00	Mrs J Zimmerman	1 00	Sault Ste Marie	Beaverton	8 00
Rev T Fenwick	1 00	A Parks	1 00	Savings Bess Mary	1 00	Mildmay	Claude	15 07
Tenth givers	2 00	Carluke ce.	5 00			Mt Pleasant	Neepawa	5 00
Egmondville	3 01	Friend	2 00			Morewood	Clifford	15 00
Elmsley	1 50	Mrs J M Tomroy	10 00			Huntingdon	Johnson	1 00
Miss J Fisher	1 03	Mrs J Thompson	10 00			Huntingdon s	Daywood	50
S K Inloss	23 00	T M Bird & fam	25 00			Feversham	Woodford	50
Clifford	28 00	Freck Missing	3 00			Maxwell	Lyn Caintown etc	20 00
J R G Whitby	1 00	Ham Knox	20 25			Eglington	Orignal	4 00
Drumbo	1 00	Knox Col Stud.	6 00			St Mary's Knox	Delaware	2 00
Danville ce.	5 00	C Endeavour	1 00			Tor Bruce	Metis	1 00
Mrs Cockburn	5 00	Searboro Mel.	41 30			Ashfield	Smith's Fils' St. A	15 00
Anon	50	Bervic	5 00			Alma	Port Perry	7 00
Shelburne ce.	10 05	Desboro	4 00			Mrs. M. McCounell	Harrison Guth.	6 00
Harrington	4 50	Breadalbane	6 00			Mrs. R. F. Burns, H. X. 75	E. Hawkesbury	1 00
Roseneath	7 00	Tara ss	14 40			Shelburne	Mont Stanley	10 00
S K Inloss	1 00	Lindsay	1 00			Dorchester Sta.	Tor Floor st s	15 00
Walton ce	8 53	Autigonish	10 88			Grand Valley	Pickering St. A	5 00
Mrs Fairbairn	5 00	Perker I P O S w d 3	370			Ern	Brougham St John	3 00
Georgetown	56 37	Niagara St A	7 50			Stouffville	Wyoming	5 00
W Murray Ham	1 00	Jas H Sellars	2 00			W. East	W. R. Ross	5 00
Canard Canning	72 25	Beachburg	79 55			Mono East	Point Edward	5 70
Elmsdale	38 40	Westmeath	15 00			St. Ques. St And	Point Edward ce.	1 47
New Annan	10 50	Miss Gow. Noek	50			Crowstand	Pictou	1 15
Friend Ormstown	25 00	Mrs D Lawson	6 00			Tor East s s	Port Hope 1st	10 00
Helper Hespeler	21 00	Goderich Union	3 00			Brandon	Victoria St A	12 00
F M K Westport	20 00	Guelph St A ss	9 00			Key Beach	Breadalbane	1 00
John Wat Ham	20 00	Friend Elora	10 00			Rev Beach s s	Tor West	20 00
W T Mooney	4 07	Chas Davidson	5 00			Tor West	Goderich Un	1 25
Belmore	23 50	Florence Brock	1 20			Zephyr	Leeburn	1 00
McIntosh	35 45	J. Lout Keewatin	2 01			West Lorne	Ross & Cobden	2 00
Mont West ss	27 01	St Helen's	2 09			Regina	Mont Chaiju msoe	5 00
" Stanley ce.	29 96	E Ashfield	2 50			Victoria 1st	Lake Road	2 50
Petrolca ce	9 03	Hills Green	7 30			Whitney	Bethesda	4 50
" ss	5 00	Cayuga	63 50			St Mary's 1st	Rev D Duff	2 00
Colquhoun	5 62	Friend	1 07				Wiarion	4 40
T B Colquhoun	17 27	St John St Dav ss	25 00				Levis	3 00
Milverton	10 10	Windsor	1 50				Waterdown	8 00
Wesley	1 00	Kennebec Road	51 00				Comber	2 00
Friend of Poor	29 00	J I & H McCurdy	1 00				Win St An	25 00
Fredericton ce	15 00	A McElroy	1 00				Mont Crescent	100 00
Tor St James sq	19 95	Sympathizer	5 00				Aylmer	1 00
Women of Tor	10 50	J M M Elmvalc	6 15				White Lake	2 00
Sault St Marie	5 14	River D'Amis	9 60				Rev M Mackenzie	10 00
Hon D Wark	100 01	Mabou Mt Imps. 39	30				Ayr Knox	16 33
Port Perry	9 23	Blackville ce.	5 00				Ospringe	2 00
Sutton yphms.	1 01	Trenton	37 00				J. M. Millar	10 07
Mem Thord'	5 00	Brockfield	18 61				Portage la Pra.	10 00
N W Campbell	6 15	O Barus jco mb.	2 09				Singhampton etc	5 00
Grenville	31 60	Lower Musq.	8 00				Cashel Mel	7 46
Belmont	1 00	Lawrenton ce.	5 00				Airle, etc	3 00
Friend Tor	6 00	Mrs M McDonald	1 00				Bridge End Beth. etc	86 86
Sunnidale ss	2 00	Yner	5 00				Renfrew	32 00
Casteraghamb.	1 01	Willoughby	25 01				Penetanguishene	2 00
Orangedale	12 00	Friend of Missi-on	6 00				Gorrie	3 26
Freely given	1 50	W. A. Hunter	8 00				Craigvale, etc	10 00
Canard ss	12 00	Mrs M Moodie	5 59				Cannington	2 00
West Bay	3 03	W. M. Roger	5 00				Wick	14 17
La Hare Pks Ck ce	1 00	Principal Caven	8 00				Greenbank	5 00
Mrs D P Lee Galt	2 00	Arnprior	15 00				Vankleek Hill	23 00
Mrs A Henderson	2 00	W. R. Ross	5 00				Sault Sto Marie	5 00
G Toronto	2 00	Donwich Duff	5 00				Mildmay	2 00
D Wroxeter	2 00	Victoria St A	7 00				Amos	4 35
G Toronto	2 00	Port Hope 1st	10 00				Huntingdon	10 00
Newmarket ce	5 00	Hornby	1 00				" ss	2 21
Miss' Ross	5 00	Omagh	1 00				Feversham	2 00
Mrs J McKenzie	6 00	Goderich Un	1 50				Maxwell	1 50
Hampden	8 00	Leeburn	1 00				McKillop	5 00
		Loan Reid & Int.	50 00				Kingston Cookes	3 00
		Mont St P mem.	10 00				Lachine	38 75

WIDOWS' AND ORPHANS' FUND.

WIDOWS' AND ORPHANS' FUND.

Collections, etc.

Reported. \$4,703 83

Reported. \$4,703 83

Reported. \$4,703 83

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Reported. \$4,703 83

\$7,023 33

Ministers' Rates.

Reported. \$3425 42

Reported. \$3425 42

Reported. \$3425 42

Reported. \$3425 42

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Reported. \$3425 42

AGED AND INFIRM MINISTERS' FUND.

Reported. \$6042 00

Reported. \$6042 00

Reported. \$6042 00

Reported. \$6042 00

For the Month of April, by Rev. Dr. Morrison, Agent of Halifax, Office, 39 Duke street.

FOREIGN MISSIONS.

Table listing foreign mission contributions with columns for location and amount. Includes entries like 'Bass River ce. 5 13', 'Dorchester, Rockld. 11 0', 'Little Narrows 10 00'.

Table listing foreign mission contributions with columns for location and amount. Includes entries like 'New Dublin Congl 5 00', 'Miss McKenzie 1 00', 'Wallace St Matth 3 00'.

Table listing foreign mission contributions with columns for location and amount. Includes entries like 'Beq Chas Gregor. 50 00', 'Bridgewater 20 00', 'Bedford ss. 15 00'.

Table listing foreign mission contributions with columns for location and amount. Includes entries like 'Bathurstadl 2 00', 'Yarmouth 50 00', 'Antigonish 82 00'.

Table listing foreign mission contributions with columns for location and amount. Includes entries like 'Int E S Williams 19 52', 'J E F Hart 60 00', 'S Simpson 13 00'.

HOME MISSIONS.

Table listing home mission contributions with columns for location and amount. Includes entries like 'Reported 13025 47', 'Lousburg ce 2 25', 'Bass River ce 5 13'.

For North West.

Table listing north-west mission contributions with columns for location and amount. Includes entries like 'Brookfield 5 00', 'Lower Onslow ce 7 00', 'Truro First ce 59 00'.

COLLEGE FUND.

Table listing college fund contributions with columns for location and amount. Includes entries like 'Reported 9816 13', 'Waterville, etc 8 00', 'Dorchester, Rockld 4 00'.

COLLEGE LIBRARY.

Table listing college library contributions with columns for location and amount. Includes entries like 'Reported 104 45', 'Coll clos College 37 80', 'Total 142 25'.

MANITOBA COLLEGE.

Table listing manitoba college contributions with columns for location and amount. Includes entries like 'Reported 323 16', 'Syd St And 12 00', 'Economy 3 00'.

AUGMENTATION.

(Note.-In last month's Report Richmond should be credited with \$15 net \$38, making Total \$644.77.)

Table listing augmentation contributions with columns for location and amount. Includes entries like 'Reported 6544 77', 'Fisher's Grant 12 00', 'Noel 22 00'.

AGED MINISTERS' FUND.

Table listing aged ministers' fund contributions with columns for location and amount. Includes entries like 'Reported 9816 13', 'Waterville, etc 8 00', 'Dorchester, Rockld 4 00'.

Total \$9585 22

Total \$500 00

Int, and Collections

Table listing int and collections contributions with columns for location and amount. Includes entries like 'Reported 3271 82', 'Waterv, Lakvi 3 00', 'Dorchester, Rockld 2 00'.

Main table listing various church and mission contributions with columns for location and amount. Includes entries like 'Wallace Knox 11 00', 'Shediac Knox ss 12 50', 'Bermuda Haml 28 10'.

Main table listing various church and mission contributions with columns for location and amount. Includes entries like 'Reported 13025 47', 'Lousburg ce 2 25', 'Bass River ce 5 13'.

Main table listing various church and mission contributions with columns for location and amount. Includes entries like 'Brookfield 5 00', 'Lower Onslow ce 7 00', 'Truro First ce 59 00'.

Main table listing various church and mission contributions with columns for location and amount. Includes entries like 'Bathurstadl 2 00', 'Yarmouth 50 00', 'Antigonish 82 00'.

Ministers' Rates.

Table listing ministers' rates contributions with columns for location and amount. Includes entries like 'Reported 5818 80', 'F Forbes 5 00', 'McKinnon 3 00'.